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US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS



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VOLUME TWENTY

1976

WESTON SCHOOL OF THEOLOGY
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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Published by

Weston School of Theology, Cambridge, Massachusetts

in cooperation with

The Council on the Study of Religion

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA.

Subscription correspondence, including orders for back issues, should be sent to the Executive Office of the Council on the Study of Religion, Wilfrid Laurier University [formerly Waterloo Lutheran University], Waterloo, Ontario, Canada N2L 3C5.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: \$12.50 per year, postage paid.

BACK ISSUES:

The following single issues are available at \$4.50 each:

Vol. 1, No. 1, Fall, 1956

Vol. 2, No. 2, Winter, 1958

Vol. 2, No. 3, Spring, 1958

Vol. 4, No. 1, Fall, 1959, and all subsequent issues.

Vols. 1, 2, 3 are available in reprint at \$12.50 per volume.

A cumulative index to vols. 1-15 (1956-1971) is available at \$5 per copy.

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NEW TESTAMENT ABSTRACTS

VOLUME 20

1976

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

35-810

1. S. J. KISTEMAKER, "Current Problems and Projects in New Testament Research," *JournEvangTheolSoc* 18 (1, '75) 17-28.

This survey of the present state of the NT field is arranged under these headings: text (textual criticism, syntax, exegesis), theology (redaction criticism, resurrection, divinity of Jesus), the unity of the NT (development of the gospel, development of doctrine, canon), and related topics.—D.J.H.

- 2r. H. M. SHIRES, *Finding the Old Testament in the New* [cf. *NTA* 19, pp. 108-109].

J. A. SANDERS, *UnSemQuartRev* 30 (2-4, '75) 241-246.—Here, well arranged and legibly presented, are all the statistics one could have wished for on the topic of the OT in the NT. The decision to omit discussion of indirect allusions and references to OT themes is unfortunate (though understandable). Among the many important points emerging from the book are the staggering pervasiveness of the OT in the NT, the authoritative Jewish tradition as the sole basis for the NT claims about Christ and the church, the popularity of the salvation-historical hermeneutic in the early church, the selectivity in citing the OT practiced by the NT writers, Jesus as the originator of the Christological interpretation of the OT, and the NT's fidelity to the nature of Scripture in drawing upon the OT. The lack of intimate acquaintance with the Qumran writings is a serious shortcoming.—D.J.H.

- 3r. A. WIKENHAUSER AND J. SCHMID, *Einleitung in das Neue Testament* [cf. *NTA* 18, p. 104; § 18-377r].

F. MUSSNER, *TheolRev* 71 (2, '75) 101-106.—A detailed description and critical assessment of the changes and additions made by Schmid. The extraordinary achievement of a great master, this edition offers an abundance of information about the present state of NT research that will be hard to surpass. Schmid's frankness in contrast with Wikenhauser's caution, his determination to arrive at solutions wherever possible, and his willingness to admit where answers are not possible all reflect the progress of Catholic exegesis since Vatican II. The section on the genesis of the NT writings does not give a sufficiently complete picture of the process by which these works reached their final forms. The introduction's comprehensiveness and price mean that it will not be a "student's book."—D.J.H.

Interpretation

4. S. CHAPMAN, "Bahnsen on Inspiration," *EvangQuart* 47 (3, '75) 162-167.

G. L. Bahnsen's [§ 18-10] argument for the inspiration of the autographs (or identical copies of the autographs) of Scripture is examined in detail and found to be defective at several points. Any attempt to limit 2 Tim 3:16 to the autographs only will not succeed. Autographs may be included in *graphē*, but Paul does not limit the term to autographs.—D.J.H.

5. H. FRANKEMÖLLE, "Exegese und Linguistik—Methodenprobleme neuerer exegetischer Veröffentlichungen," *TheolRev* 71 (1, '75) 1-12.

P. G. Müller's *Christos Archēgos* (1973) and G. Theissen's *Urchristliche Wundergeschichten* (1974) lead to reflections on methodological problems caused by the impact of linguistic studies in NT exegesis. E. Güttgemanns and his "Generative Poetics" research team, together with the French linguists now available in German translations, have sought to develop a (methodologically) more exact understanding of texts, especially by emphasizing syntax and semantics. Such structuralist studies treat the texts "at a distance" and refuse to move quickly to historical/tradition-historical evaluations. Semantically oriented studies have remained, by and large, word-studies and have not taken seriously their limitations in comparison with sentence- or text-semantics. The many recent studies of Christological titles, for instance, led mainly to seeing that study of the terms themselves and their "derivation" did not take seriously enough F. de Saussure's finding that every concept receives its primary signification from its immediate textual context rather than from its religious background (in linguistic terminology: from synchrony, not from diachrony). Müller's book begins to take these issues seriously, although linguistic terminology is not well used; also, Müller has not dealt sufficiently with the semantic tensions between earlier and NT uses of *archēgos* (Acts 3:15; 5:31; Heb 2:10; 12:2). The synchronic weight of the title in the NT must be more adequately determined before seeking paradigmatic valuations (diachronic). As the first linguistically oriented monography of German exegesis, the book is a milestone and should provoke intensive methodological discussion. Theissen seeks to expand the methods of classical form criticism through structuralist analysis, divided into synchronic, diachronic, and functional approaches. In the first part, he obtains a definition of genre as "the elements of all paradigmatic relationships between literary unities." The third part develops a view of the miracles as "symbolic acts," but it omits ecclesial, theological, and missionary applications. Both books demonstrate that an important beginning has been made toward fruitful exegetical questioning and methodological reflection from the point of view of linguistics.—W.G.D.

6. R. GIRARD, "Les malédictions contre les Pharisiens et la révélation évangélique," *Bulletin du Centre Protestant d'Etudes* [Geneva] 27 (3, '75) 5-29.

All mythical forms are rooted in the same kind of violent foundational event consisting of three moments—the conflictive dissolution of the community, the collective and reconciling transfer of blame to a victim, and the elaboration of prohibitions and rituals connected with the sacrificial victim. Elements of this schema are to be found in major episodes in Genesis and Exodus, the Servant Songs of 2 Isa, Jesus' maledictions against the Pharisees in Mt 23 and Lk 11, and the martyrdom of Stephen in Acts 7:51-58.—D.J.H.

7. P. GISEL, "E. Käsemann, œuvre et projet théologique," *Bulletin du Centre Protestant d'Etudes* [Geneva] 27 (1-2, '75) 5-17.

Käsemann gets back, beyond and against Bultmann, to the questions of history, the total destiny of the world, and God as the Lord of creation, without falling into pre-Bultmannian positions that are historicizing, naively objectivizing, or in

the service of an uncritical and overly confident metaphysic. His works can be organized under four headings: the historical Jesus, the canon, apocalyptic as the mother of Christian theology, and the exegesis of Pauline thought. Influenced by dialectic theology as well as A. Schlatter and "Württemberg pietism," Käsemann seeks to consider God and history together, without reducing God to history or elevating history to the level of theological dignity. Observations of the relevance of Käsemann's theological outlook for the present conclude the article. [A French translation of Käsemann's article on 2 Peter, "Eine Apologie der urchristlichen Eschatologie," *ZeitNTWiss* 49 (1952) 272-296, and a critique of that article by Eric Fuchs appear in the same issue.]—D.J.H.

8. J. B. PAYNE, "Partial Omniscience: Observations on Limited Inerrancy," *JournEvangTheolSoc* 18 (1, '75) 37-40.

R. J. Coleman [§ 19-406] shifts from the basic evangelical position of accepting what Scripture intends to teach to the more limited position of accepting only what the biblical authors intended to teach as necessary for salvation. But he never really defends the shift. He seems to end with a renewed separation between faith and history and a renewed enthronement of reason over faith. Would it not have been more straightforward for him simply to have affirmed the errancy of Scripture?—D.J.H.

9. N. PERRIN, "The Interpretation of a Biblical Symbol," *JournRel* 55 (3, '75) 348-370.

The biblical symbol "reign" or "kingdom of God," which is an amalgam of the ancient Near Eastern myth of the kingship of God and the specifically Israelite myth of salvation history, functions in the context of the acceptance of the myth that God is active as king in the world on behalf of his people. When historical experience was such as to question the validity of the myth that the symbol served to evoke, then the frame of reference tended to change, either to a transhistorical reference as in the case of apocalyptic, or to a framework of personal historicity as in the proclamation of Jesus. Sociological factors and changes in understanding influenced Augustine's use of the symbol. In the 20th century we have seen the resurgence of the direct use of the symbol on the part of people for whom the myth is once more a living reality (e.g. W. Rauschenbusch) and the development of a specific hermeneutics for the interpretation of the symbol on the part of a scholarship for which that is no longer the case (e.g. R. Bultmann). The hermeneutics of biblical symbols must deal with the nature, function, and proper interpretation of the myths on which the symbols depend and which they serve to evoke as well as with the place of biblical symbols in the context of symbols in general.—D.J.H.

10. G. PETZKE, "Exegese und Praxis. Die Funktion der neutestamentlichen Exegese in einer christlichen oder nachchristlichen Gesellschaft," *Theologia Practica* 10 (1, '75) 2-19.

Since the Christian religion is no longer the only recognized orientation system in contemporary society, recourse to the Bible as the authoritative standard is ineffectual. A realistic appreciation of tradition and a consideration of apologetic attempts to preserve the Bible's authority by means of empty slogans like "gospel"

or "word" indicate that exegesis as a normative discipline is dead. Exegesis today ought to be historical and informative. Using the methods of the historical-critical disciplines, it should impart information about the origin of the Christian tradition, be a component in theory-building (i.e. its results are not immediately transferable into practice), and serve not only the church but also society in general. [In the same issue (pp. 20-25) K. Baltzer presents some observations on this article.]—D.J.H.

11. V. S. POYTHRESS, "Problems for Limited Inerrancy," *JournEvangTheolSoc* 18 (2, '75) 93-103.

(1) R. J. Coleman's [§ 19-406] reconsideration of limited inerrancy is vague about just how far the limitations extend. In fact, argument by "slipperiness" seems to be standard procedure among evangelicals who advocate "limitations" on biblical authority. (2) It is easier for limited inerrantists to aim the guns of criticism selectively at the Bible rather than at their own modern environment, techniques, ethical standards, persons, or language. Errors or misstatements can be found in the Bible only by those who have a source that is in some respect freer of error than the Bible itself. Attempting to modify significantly the doctrine of inspiration is playing with fire.—D.J.H.

12. P. RICOEUR, "Philosophical hermeneutics and theological hermeneutics," *Stud Rel/SciRel* 5 (1, '75) 14-33.

An investigation of the relation between the text-being of discourse and the art of interpretation in the hope of presenting a hermeneutics based on the problematics of the text. This problematics is organized around four poles: the text as a relation between writing and speaking, the text as a structured work, the text as a projection of the world, and the text as the mediation of self-understanding. The specificity of the task of interpreting the biblical texts requires that theological hermeneutics ultimately encompass philosophical hermeneutics and transform it into its own organon.—D.J.H.

13. P. RICOEUR, "La philosophie et la spécificité du langage religieux," *RevHist PhilRel* 55 (1, '75) 13-26.

In biblical discourse there are three problems to be considered: (1) the relationship, term by term, between one form of discourse and one particular modality of a faith confession; (2) the relationship between a structural pair (e.g. narration or prophecy) and the corresponding tension within the theological message; and finally (3) the relationship between the configuration of the discourse considered as a whole and what might be called correlatively the space for interpretation, which is delimited by the totality of the forms of discourse. Studies in this area by G. von Rad, A. N. Wilder and W. A. Beardslee are particularly useful.—M.A.F.

14. T. L. SMITH, "Current Catholic Scholarship," *RestorQuart* 18 (1, '75) 20-33.

Recent Roman Catholic biblical scholarship is discussed according to this pattern: papal encyclicals and other actions, the fruits of Catholic research, major Catholic exegetes and theologians, and critique and conclusion. While there is still much that is formal and artificial in the use of the Bible among Catholics, O. Cullmann appears to be right when he says that it will some day bear fruit.—D.J.H.

15. P. TIHON, "Exégèse et analyse structurale. Quelques réflexions de théologien," *NouvRevThéol* 97 (4, '75) 318-344.

Within the past five years the method of structural analysis has made its appearance in exegesis. But structural approaches to a text are often linked to structural "systems" that are not always compatible with the Christian view of things and, consequently, require theological discernment. To facilitate such discernment the present study poses and answers three questions: (1) How define the structural approach? (2) How are the different methods of structural analysis applied to exegesis? (3) What does a theologian have to say on this matter? The answer to the first question provides a discussion of F. de Saussure, C. Lévi-Strauss, A. J. Greimas and R. Barthes. The second calls for a distinction between the work of the exegete using the structural method and the work of the structuralist applying the method to a text of Scripture. The third question elicits theological reflections on the problems raised by the anthropology and the "ideology" underlying the method, the contributions that structural analysis can make to theology, and the theological presuppositions of the exegete using the method. In the light of these reflections it is pointed out that the difference between exegetes and semiologists is not in the method of structural analysis they employ but in the very nature of the undertaking and the priority of objectives set by each.—S.B.M.

16. J. W. V. VAN HUYSSTEEN, "Bybelkunde, teologie en die Bybel" [Biblical Studies, Theology and the Bible], *NedGerefTeolTyd* 16 (2, '75) 139-152.

The justification for biblical studies as part of the university curriculum and its relation to theology as a whole calls for theoretical reflection on its nature and autonomy. This young discipline on the South African university scene does not have absolute, but *functional* independence in its relation to theology. Its theological nature is derived from the common object it shares with theology. Its functional independence relates to its more restricted aim, being focused on religious education on secondary and tertiary levels.—B.C.L.

Textual Criticism

17. D. FLATT, "Thoroughgoing Eclecticism As A Method Of Textual Criticism," *RestorQuart* 18 (2, '75) 102-114.

A description and evaluation of thoroughgoing eclecticism as seen in the text-critical studies of G. D. Kilpatrick and J. K. Elliott. The eclectic critic chooses readings that best fit the author's style and avoid homoioteleuton and line omission, deliberate alterations (theological and liturgical, grammatical and linguistic, assimilating and harmonizing), and accidental errors. Thoroughgoing eclecticism places too much emphasis on the importance of intrinsic and transcriptional probabilities and too little emphasis on the importance of text types and external evidence. Such a procedure can lead to subjective and arbitrary decisions. The strengths of the method include a full discussion of all variants, a sizable amount of freedom of choice, a consideration and search for an explanation of every relevant variant, and an opportunity to observe the patterns and peculiarities of each manuscript.—D.J.H.

18r. *The Greek New Testament*, ed. K. Aland *et al.* [cf. *NTA* 11, p. 144; § 18-766r].

J. K. ELLIOTT, "A Second Look at the United Bible Societies' Greek New Testament," *BibTrans* 26 (3, '75) 325-332.—More variants of significance to the translator could have been included if the number of manuscripts listed in support of each variant was reduced. The use of double and single brackets in the text is disturbing. The opportunity to produce a truly eclectic text has been lost because too much attention has been paid to external evidence and not enough to principles of internal evidence.—D.J.H.

19r. B. M. METZGER, *A Textual Commentary on the Greek New Testament* [cf. *NTA* 17, pp. 239-240; §§ 19-874r—875r].

J. K. ELLIOTT, "The United Bible Societies' textual commentary evaluated," *NovTest* 17 (2, '75) 130-150.—After examining readings where a signed dissenting opinion is appended or where the committee was divided, the article discusses general issues such as the *nomina sacra*, harmonization, homoioteleuton, and author's style, and then lists readings where the editors are judged to have printed the wrong text. A detailed analysis of decisions on the text of the Pastorals is also included. The extent to which Sinaiticus and Vaticanus have influenced the committee's decisions is apparent throughout the commentary. Although many of the discussions are thorough and reasonably full, others omit evidence that, if presented, should have resulted in a different decision. The discussions are not final judgments, but they can serve as a starting point for further criticism of the text. The commentary is to be warmly welcomed, for we can now understand many of the decisions underlying the UBS text. Metzger has done sterling work in reducing and encapsulating the committee's discussions.—D.J.H.

20. A. C. URBÁN, "La identificación de 7Q4 con Núm 14, 23-24 y la restauración de textos antiguos," *EstBíb* 33 (3, '74) 219-244.

A response to the difficulties raised by J. O'Callaghan [§ 19-438] against the proposed identification of 7Q4 as Num 14:23-24 [cf. § 18-396]. The difficulties are in three categories: (1) those having to do with the vertical alignment of letters at the ends of lines, (2) those regarding the omission of a sentence and the particle *de* after *pantes*, and (3) the problem of diphthongs at the ends of lines in Greek papyri. The identification of 7Q4 as Num 14:23-24 is wholly possible and not without basis.—S.B.M.

Textual Criticism, cf. §§ 20-135, 144, 159, 217, 219.

Biblical Linguistics and Translation

21. F. C. FENSHAM, "Taalkundige en letterkundige probleme i. v. m. die aanwending van buitebybelse materiaal vir die Nuwe Testament" [Linguistic and Literary Problems in the Use of Non-biblical Material for the New Testament], *NedGerefTeolTyd* 15 (4, '74) 268-273.

Recent linguistic research has stressed the importance of understanding words *in context*, i.e. in their immediate linguistic environment. This has revealed certain shortcomings in the use of non-biblical material in interpreting the NT. Too often

the geographical distance or the differences in literary genres were ignored. At the same time, the weakness of the linguistic method is that it does not supply definite criteria for the use of non-biblical material. Certain words or expressions cannot be adequately explained without the use of "outside" information. In doing so, the following should serve as guidelines: (1) The semantic field of each usage must be carefully determined. (2) No etymological juggling that ignores the synchronic principle is admissible. (3) The synchronic use of words in different documents must be defined as clearly as possible. (4) Contemporary Jewish material must be treated with care, since words often develop a specific Christian content. Special care is needed for Jewish parallels later than the NT.—B.C.L.

22. W. MAGASS, "Texte und Textilien. Ein Essay zur 'Semiotik der Kleidung' in der Bibel," *LingBib* 34 ('75) 23-36.

In all verbal texts a system of textile signs is constitutive for the reading of sense. There is a special code of clothing that has a certain relation to the receptional context of a text. Narrativity in particular has a certain "pragma" of clothing that functions as an instruction for receptional behavior. Nudity is understood as doom of God whereas new clothings are understood as grace. Putting off clothes is a sort of critique on culture whereas putting on new clothes is a fundamental act of new creation. Faith has to do with making texts, so that a text is also a "textum," i.e. a tissue of faith. Having faith is related to reading the tissue of biblical texts, and this reading has certain rewards.—E.G.

23. J. O'CALLAGHAN, "Proskynein en la correspondencia cristiana (siglos II a V)," *EstBib* 33 (2, '74) 187-189.

The use of *proskynein* is well-attested in the LXX and the NT. It is interesting to note the parallels to biblical usage in the papyri, especially in private letters from the 2nd century to the 5th. The word occurs ten times in 147 letters. It is used with the accusative rather than the dative. In Christian usage it came to have a sense of affection without any implication of social or religious relations.—S.B.M.

24. M. OSSEGE, "Einige Aspekte zur Gliederung des neutestamentlichen Wortschatzes (am Beispiel von *dikaiosynē* bei Matthäus)," *LingBib* 34 ('75) 37-101.

An examination of linguistic methods that deal with lexematic analysis: the theory of "word-fields," the semantics of transformational grammar, the componential analysis of E. A. Nida and C. R. Taber, the functional analysis of E. Coseriu, and the *Worthof*-theory of P. Grebe. All these theories are reviewed critically and applied to the analysis of the semanteme *dikaio-* in Mt.—E.G.

25. R. E. PICIRELLI, "The Meaning of 'Epignosis,'" *EvangQuart* 47 (2, '75) 85-93.

In the word *epignōsis* the *epi-*, which was described by J. B. Lightfoot as "intensive" and J. A. Robinson as "directive," is better seen as ingressive or decisive. Seeking a uniform connotation for every NT text would be a mistake, but *epignōsis* often involves the particular crisis experience when knowledge is applied to the individual, the time when there is ingress or entrance into the state

of knowledge. In 2 Pet 1:2, 3, 8; 2:20 *epignōsis* is exactly equal to conversion, as it is also in the Pastorals (1 Tim 2:4; 2 Tim 2:25; 3:7; Tit 1:1) and Heb 10:26. The occurrences in the captivity epistles and Romans are not to be explained in this way.—D.J.H.

26. D. W. B. ROBINSON, "Towards a Definition of Baptism," *RefTheolRev* 34 (1, '75) 1-15.

An analysis of *baptizō*, *baptisma*, and *baptismos* in the NT. In Mk the reader is introduced to four different "baptisms": Jewish rituals of purification (7:1-5), the baptism of John (11:30), a predicted baptism with the Holy Spirit (1:8), and a baptism connected with Jesus' suffering and death (10:38-39). The expression *baptizesthai eis Christon* in Rom 6:3 may be a simple form of the saying found in Mk 10:38-39 and thus a standard expression for having become a follower of Christ and having accepted the commitment to suffering involved therein; reference to a particular rite of water-baptism is not necessary. Ambiguous texts such as Col 2:11; Gal 3:27; 1 Cor 12:13; Eph 4:5; and 1 Pet 3:21 can also be explained as referring to one or other of the figurative baptisms of which we have evidence in Mk. On the other hand, there is no clear evidence that water-baptism among Christians signified anything other than what it signified in John's mission. The association of the water-baptism of repentance with the metaphorical baptisms in the Holy Spirit and into Christ's suffering and death probably arose from reflection on the story of Jesus' baptism by John.—D.J.H.

27. L. RYDBECK, "What happened to New Testament Greek Grammar after Albert Debrunner?" *NTStud* 21 (3, '75) 424-427.

In the past two decades research on post-classical Greek and NT Greek has come to a standstill. The differences in the approaches of classical philologists and Semitists need to be reconciled if progress is to be made. Grammar is given to an author from outside; style is his own personal contribution. Semitisms belong to style. The NT authors share grammar with contemporary writers of Koine; for their style the Hellenized synagogue is sometimes the matrix. There is need for a new work, similar to that of A. Deissmann, which integrates the Jewish material now available with the Greek.—G.W.M.

28. A. TOSATO, "Per una revisione degli studi sulla metanoia neotestamentaria," *RivistBib* 23 (1, '75) 3-45.

An extensively documented essay attacking the current assumption that *metanoia/metanoein* corresponds to the OT Hebrew *šûb*, and arguing that, at least in several cases, the underlying Hebrew is *niḥam*. Appended is an excursus on some Hellenistic-Jewish texts containing the terms in question.—J.J.C.

29. B. N. WAMBACQ, "Le mot 'charisme,'" *NouvRevThéol* 97 (4, '75) 345-355.

An exact definition of "charism" is needed especially nowadays when the word is so much in vogue. To meet this need, the article examines all the NT texts that use the term *charisma*. In these passages a "charism" is spoken of either as something given or as something received. But the term does not seem to have enjoyed great popularity in the early church. What must be kept in mind is that the true

charism is the gift of God, the Christ; it cannot be the cause of factions (1 Cor 1:13) or of disorder (1 Cor 14:33).—S.B.M.

30. R. W. F. WOOTTON, "‘Spirit’ and ‘Soul’ in the New Testament," *BibTrans* 26 (2, '75) 239-244.

The areas of meaning covered by *pneuma* and *psychē* in the NT overlap considerably. *Pneuma* can refer to breath or wind, the life principle, the spirit apart from the body, the human personality as surviving death or during its earthly life, and divine power. With *psychē* three main areas of meaning can be discerned: the life principle, a person's life on earth, and a person's soul with reference to the life to come.—D.J.H.

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31. K. E. BAILEY, "Parallelism in the New Testament—Needed: A New Bishop Lowth," *BibTrans* 26 (3, '75) 333-338.

It is unfortunate that R. Lowth did not include the NT in his *De Sacra Poesi Hebraeorum* (1753). Instances of parallelism in Lk, Rom 11:26-28, and Jn 5:24-29 are examined. The parallelisms in the NT should be identified and arranged on the printed page as such.—D.J.H.

32. J. S. BERNAD, "El texto griego de la versión de Casiodoro de Reina," *EstBib* 33 (2, '74) 181-186.

A note on the Greek MSS used by Casiodoro de Reina in his Spanish translation of the NT (1569). It lists the MSS, gives the contemporary editions of the Greek text (e.g. the Complutensian of 1514), and briefly discusses the criteria employed in C's textual criticism.—S.B.M.

33. C. BUZZETTI, "La traduction de la Parole, un problème pastoral," *Communautés et Liturgies* 4 ('75) 317-334.

The problem of a modern pastoral translation has not been given sufficient study or consideration. In the liturgy, the Scripture, i.e. the written word of God, must become the spoken or proclaimed word to all believers. This implies a series of adaptations because the Bible is intended for the ordinary reader, not for scholars alone. As illustrations of the necessary modifications, B chooses several passages from the *Bible de Jérusalem* and then proposes his own translations, which are less scholarly but perhaps more meaningful for the Christian of ordinary education.—J.J.C.

34. P. ELLINGWORTH, "Bible Translations and the Churches," *ExpTimes* 86 (9, '75) 276-278.

A review of recent progress in Bible translation and a reply to P. R. Ackroyd's [§ 19-450] question about the possibility and the propriety of the churches' choice of a single agreed translation for official use. Such a choice would be provisional and subject to regular review both of the underlying text and the method of translation. The context in which any official translation would be used ought to be defined as clearly as possible, and different translations might be recommended for various purposes, groups, or situations. For general congregational use, a

translation in "common language" is to be preferred. The article concludes with a summary of the conclusions reached by C. Buzzetti in his *La Parola Tradotta* (1973).—D.J.H.

35r. *The Holy Bible. New International Version. The New Testament* [cf. *NTA* 18, pp. 237-238].

W. P. DEBOER, *CalvTheolJourn* 10 (1, '75) 66-78.—A comparison of the NIV with other English translations. The NIV translators have made good textual choices and have done an admirable job in rendering a faithful translation. Evaluation of whether they have succeeded in reflecting the unity and harmony of the Spirit-inspired writings must await the appearance of the OT volume planned for publication in 1976. They show no reluctance to use paraphrase, though they have done so with a moderation similar to that of the RSV; it is not nearly so periphrastic as the NEB and many modern-speech versions. The choice to be consistently contemporary (especially in omitting "thou/thee/thine") was a wise one. The translation is appropriate for regular use in public worship and should be effective for private study and devotional reading. While the translators are said to hold to a "high view" of Scripture, their version is not very noticeably different from the RSV, which comes from people who have been accused of having a "low view." The NIV must be seen as part of the necessary homework by the evangelical camp in their contribution to a truly common English Bible in the future.—D.J.H.

36r. ———, *Idem*.

J. H. SKILTON, *WestTheolJourn* 37 (2, '75) 256-265.—Although the NIV does not aim to be as close in its rendering as do certain other translations, it is nevertheless to be credited with some very competent work. Among its more questionable renderings are "in the body . . . by the Spiirt" in 1 Pet 3:18, "from a worldly point of view" in 2 Cor 5:16, "atonement" rather than "propitiation," dropping "begotten" from "only begotten," and taking "they" in Mk 3:21 to refer to Jesus' family. There is no hesitation in breaking up the longer sentences of the original. The style is terse, direct, plain, and unembellished, though on occasion its expressions are unnecessarily awkward and prosaic. It is based on a good Greek text (generally Westcott-Hort, except in the case of the major "Western non-interpolations") and conveys clearly the message of the NT in contemporary language. The reviewer recommends it for use along with the AV in private reading, but not for public reading or educational purposes.—D.J.H.

37. J. H. ROBERTS, "Wat behels 'n dinamies-ekwivalente vertaling?" [What Comprises a Dynamic Equivalence Translation?], *NedGerefTeolTyd* 16 (3, '75) 193-206.

A dynamic equivalence type of translation represents a linguistic transformation of the data the ancient author intended to transmit to his readers—in such a way that the modern reader reacts in the same manner as the author intended his original readers to respond. Three factors are involved: (1) the use of a specific linguistic method; (2) due consideration for the cultural distance between text and modern reader; and (3) clarity regarding the aim and intended effect of the translation. A dynamic equivalence translation does not jeopardize the trustworthi-

ness of God's word but rather serves it, because it represents the most adequate rendering of the total text.—B.C.L.

Bulletins

38. K. GRAYSTON, "Foreign Theological Literature, 1974-75. The New Testament," *ExpTimes* 86 (9, '75) 260-264. [Cf. § 19-35.]

Descriptions and evaluations of nineteen books and four articles on various aspects of the NT field, published outside Great Britain in several languages (mostly English and German) over the past year.—D.J.H.

39. G. LINDESKOG, "Rapport från det nytestamentliga arbetsfältet" [Report from the New Testament Field], *SvenskTeolKvart* 51 (2, '75) 68-78.

A discussion of significant studies (published in various languages) on the quest of the historical Jesus, redaction criticism, textual criticism, linguistics and structuralism, the world of the NT, and Christology.—D.J.H.

40. R. P. MARTIN, "The theological journals in 1973-74," *TSFBull* 72 ('75) 9-13.

This bulletin describes and evaluates periodical literature published in the two-year period since the last such survey [§ 19-36], with special consideration for the contributions of evangelical scholars. The material is presented under these headings: OT, Gospels, Paul, biblical theology, and general theology.—D.J.H.

41. D. SENIOR, "The Bible: Context and Message—A Review of Recent Publications," *BibToday* 78 ('75) 404-413.

Seventeen items (all in English) are discussed under these headings: Jesus' world, the message, NT letters, and communicating the message.—D.J.H.

GOSPELS—ACTS

Gospels (General)

42. J. D. KINGSBURY, "The Historical-Critical Method in Perspective," *CurrTheolMiss* 2 (3, '75) 132-141.

A sketch of the rise of the historical-critical method, with specific reference to Gospel interpretation. The historical-critical method has helped us to see that the Gospels are kerygmatic portraits of history, not chronicles or myths. The doctrine of God to which the interpreter subscribes rather than the historical-critical method as such dictates whether or not he will be open to the possibility of miracle.—D.J.H.

43. J. MARTUCCI, "Les récits de miracle: influence des récits de l'Ancien Testament sur ceux du Nouveau," *SciEsp* 27 (2, '75) 133-146.

Comparisons of the miracle stories in the OT with those in the NT reveal Jesus as the new Elijah-Elisha, the promised Messiah, and the Lord. As Elijah and Elisha did before him, Jesus restores people to life (Lk 7:11-17; Mk 5:22-24, 35-43 parr.), and multiplies loaves of bread (Mk 6:30-46 parr.). To the messianic miracles promised in the OT (cf. Isa 29:18; 32:3; 35:5-6a), Jesus adds three new

dimensions: direct attack on the cause of evil (exorcisms), scorn for all formalism (healings on the Sabbath), and extension of power beyond the immediate environment (healings at a distance). Finally, the NT miracles upon the waters as well as the healings by the hand and the word apply to Jesus the Lord images used in the OT to describe the action of Yahweh.—D.J.H.

- 44r. M. SMITH, *Clement of Alexandria and a Secret Gospel of Mark* [cf. NTA 18, p. 112; §§ 19-894r—897r].

E. M. YAMAUCHI, "A Secret Gospel of Jesus as 'Magus'? A Review of the Recent Works of Morton Smith," *ChristScholRev* 4 (3, '75) 238-251.—A description of S's discovery, conclusions, methodology, and point of view. From an 18th-century copy of fragments found in a letter attributed to Clement, S has not only extrapolated a secret Gospel of Mark prior to the canonical Gospel but has also erected on this tiny and fragile foundation a mind-boggling and dumfounding theory of the true nature of Christianity. His complex theory of an originally magical and libertine Christianity requires him to account for the lack of direct evidence, which he attributes by tortuous reasoning to a conspiracy of suppression.—D.J.H.

45. M. SMITH, "Merkel on the Longer Text of Mark," *ZeitTheolKirch* 72 (2, '75) 133-150.

A reply to H. Merkel's critique [§ 19-475r] of the author's *Clement of Alexandria and a Secret Gospel of Mark* (1973). Since any reconstruction of early Christianity must be based largely on hypotheses, the question is the support for each hypothesis. By stating that the author believes the longer text to be the original form of Mk, Merkel has misrepresented his thesis. Rather, the book clearly states that "a later editor cast these stories in a style constantly reminiscent of the Markan material he already knew, and added them to the Markan text (p. 194)." Only those determined to maintain the priority of the canonical Gospels will see in Merkel's collection of "claptrap" evidence for literary dependence. To defend his view of literary dependence, he has to suppress most of the evidence and to misrepresent the little he mentions.—D.J.H.

46. U. WERNIK, "Frustrated beliefs and early Christianity. A Psychological Enquiry into the Gospels of the New Testament," *Numen* 22 (2, '75) 96-130.

Jesus' death created in his followers a cognitive dissonance whose resolution constituted the Christology of the Gospels. There was a multifaceted belief in Jesus and a commitment to this belief, but it was upset by the crucifixion. Christology as seen in the Gospels grew up out of these three elements: (1) bolstering (Jesus' extraordinary birth and childhood; recognition of Jesus by God, men of excellence, and believers; his recognition of himself as Messiah; his miracles, temptations, and signs), (2) denial (the non-finality of his death; his knowledge, prediction, and choice of death; its atoning and missionary value; the responsibility of others), and (3) transcendence (his death as fulfillment of the Scriptures; Jesus' otherworldly nature). The data presented enables us to typify each of the Gospels according to the evolving conception of Christology: Mk (no bolstering, denial, or transcendence of the inner tension), Mt (a few attempts at resolution by bolstering

and denial, and one element of resolution by transcendence), Lk (many attempts at resolution with an extreme use of bolstering and denial), and Jn (no resolutions by bolstering, but ample use of denial and transcendence).—D.J.H.

Jesus

47. F. E. CROWE, "The mind of Jesus," *IntCathRev/Communio* 1 (4, '74) 365-384.

Jesus' immediate knowledge of God was a global understanding, characterized more by the power and range of activity it gave to the subject than by the list of objects on which it bore. Jesus knew what God is with the immediacy of vision, and through the fullness of God's gift to him, Jesus knew what humanity is to be. After these, other matters fall away in importance.—D.J.H.

48. G. DE ROSA, "Gesù e i poveri," *CivCatt* 126 (2989, '75) 37-50. [Cf. § 19-901.]

The study begins with an examination of poverty and the poor in the OT. In the NT, *ptōchoi* designates the needy, those who must be succored with alms. Jesus sees in poverty not only an evil to be delivered from but also a privilege (Lk 6:20; 16:25) and an ideal of life (Mt 8:20; Mk 1:16-20, etc.). For Jesus the term "poor" had a predominantly social and religious, not an economic, sense. The idea of a social revolution was far removed from his thought. His mission to the poor was to proclaim that God was about to intervene on their behalf. The final end of his message, like that of his church, was and remains always the kingdom of God.—S.B.M.

49. C. DUQUOC, "Le Dieu de Jésus," *LumVie* 122 ('75) 77-88.

By being present to the excluded (publicans, prostitutes, poor, etc.) and by refusing earthly power, Jesus revealed some aspects of his understanding of God. He revealed God as the "wholly other" in his actions, not in mystical theories or in the legalistic religion of his contemporaries.—D.J.H.

50. S. FREYNE, "Query: Did Jesus Really Work Miracles?" *Furrow* 26 (5, '75) 283-286.

Jesus performed works that were regarded as wondrous by those who encountered him, but he never indulged in wonder-working as a means of self-display or of convincing others of his identity. His wondrous works were signs that in him one is confronted with the saving kingdom of God. The NT writers prefer terms like *dynamis*, *erga*, and *sēmeia* to the more usual Greek term for "miracles," *thaumata*.—D.J.H.

51. S. GUERRA, "Jesús de Nazareth como medida y crisis de la existencia cristiana," *RevistEspir* 34 (134, '75) 7-42.

Christian existence being essentially theological and Christian life being essentially trinitarian, it is necessary to examine in the midst of today's religious crisis the meaning of such theological language and its relevance. The basis for the present reflection is that the NT does not profess its faith in God apart from the person and work of Jesus. Consequently, the article reflects on Jesus of Nazareth as the measure and norm of Christian existence, on the avoidance of the temptation

to evaporate the particularity of Jesus, and on seeing in him the basis for the ascending movement of the Christian life toward God. The NT affirmations about Jesus are statements about the life-death-resurrection as one and the same reality. This allows us to see Jesus as the divine man, as God within history, and as event. The historical Jesus, in his relation to the future God, calls us to renunciation of the present and precipitates a crisis. As an eschatological event he calls us to a real insertion into the life-death-resurrection and to the spiritual life that derives therefrom.—S.B.M.

52. T. JACOB, "Man in the Preaching of Jesus," *Jeevadhara* 5 (26, '75) 126-134.

Several facets of Jesus' idea of humanity are found in the NT. (1) Jesus departed radically from Judaism, which still assumed the value of human achievement, in regarding all people as sinners. (2) In spite of their sinfulness, people can be transformed by divine forgiveness into children of God. (3) The Father cares for and ministers to each child. (4) The message of Jesus is based on the certainty that the kingdom of God is beginning, and people are called to radical decision and radical obedience. (5) People are called to share in Jesus' own experiences.—M.P.H.

53. F. H. KLOOSTER, "Jesus Christ: History and Kerygma: Part I," *Presbyterion* 1 (1, '75) 23-50.

The old liberal quest of the historical Jesus ended in a historicism without the kerygma and denied the deity of Jesus Christ. The "no quest" of neo-orthodoxy (e.g. K. Barth) divorced the Christ of faith from the Jesus of history and led to docetism with respect to revelation in history. [To be continued.]—D.J.H.

54. W. L. LANE, "A Critique of Purportedly Authentic Agrapha," *JournEvang TheolSoc* 18 (1, '75) 29-35.

If an agraphon is supported by broad and independent attestation, if the witnesses who cite it had access to early tradition and reflect a concern for faithful transmission of Jesus' words, and if the tenor of the statement is harmonious with the known teaching of Jesus, it may be an authentic maxim. But an examination of several of the more impressive examples shows that there are sober reasons sustaining a cautious judgment regarding the authenticity of any noncanonical agraphon.—D.J.H.

55. M. LIMBECK, "Flucht oder Annahme? Das Beispiel Jesu in der Auseinandersetzung mit dem Bösen," *BibKirch* 30 (2, '75) 41-43.

Rather than concerning himself with the origin of evil or demanding from his followers a rejection of Satan and all evil at the outset, Jesus concentrated on doing good and trusting in God. While for John the Baptist the kingdom was to begin with an annihilating judgment against sinners (Mt 3:7-12), for Jesus it started with his own saving activity (Mt 11:2-6; Lk 4:16-21). Unlike the Qumran covenanters, Jesus urged neither a holy war nor the expulsion of sinners from his company.—D.J.H.

56. M. LIMBECK, "Jesus und die Dämonen. Der exegetische Befund," *BibKirch* 30 (1, '75) 7-11.

Since Jews at the time of Jesus made no connection between Satan and the demons responsible for sickness and injury, Jesus' exorcisms would not have been simply accepted and understood by his contemporaries as a war against Satan. In the Synoptic Gospels, Jesus' opponents make the connection (cf. Mk 3:22-30 parr.), but the Evangelists themselves show no interest in interpreting the exorcisms as a war against Satan.—D.J.H.

57. M. MIGUENS, "Mary, A Virgin? Alleged Silence in the New Testament," *Marian Studies* 26 ('75) 26-179.

Prompted by the recent articles of R. E. Brown [§ 16-787] and J. A. Fitzmyer [§ 18-422], this study re-examines the NT evidence regarding Mary's virginity. Far from being ignorant of the virginal conception of Jesus, Mark carefully and deliberately shuns relating Jesus to any human paternity. In the Fourth Gospel, Jesus has a mother (Mary) and a father (God, not Joseph). Jn 4:44 shows that Jesus was known to have been born in Judea rather than Galilee. Texts such as 1 Jn 5:18 and Rev 12 cannot be ignored in discussing the virginal conception. Paul emphasizes Christ's pre-existence and his divine sonship; he never mentions any human father of Jesus (cf. Gal 4:4). In the rest of the NT writings, except Mt and Lk, no mention is made of Mary or Joseph, of a mother or a human father of Jesus, nor is there any reference to Jesus' brothers.

An objective reading of Lk 1—2 leaves no alternative to supposing that the Evangelist was convinced of the virginal conception of Jesus. For Luke, the only alternative was illegitimacy. Whoever wrote Mt 1:18-25 was also convinced that Joseph was not the father of Jesus and that Mary was with child "by the Holy Spirit." Geographically and chronologically the possibility stands that the memories of Jesus' birth and infancy found in the infancy narratives may go back to Mary herself. The theological ideas in these accounts represent a very primitive Christology, not a developed or advanced one. The objection that Christ's true humanity is inconsistent with a virginal conception and the attempt to interpret the virginal conception as a theologoumenon are not convincing. [A Spanish version begins in *EstBib* 33 (3, '74) 245-264, and a partial summary in English appears in *HomPastRev* 75 (8, '75) 9-19.]—D.J.H.

58. F. RAURELL, "Importancia teológica del Jesús histórico en la visión käsemaniana," *Estudios Franciscanos* 76 (1, '75) 61-99.

The principal biographical data of Käsemann's life serve to situate his work. In all this work the hermeneutical problem occupies a central position, and the question of the Jesus of history and the Christ of faith is basic to this problem. So, taking for its starting point K's latest treatment of the question, this article gives a general sketch of the history of the post-Bultmannian debate, then discusses the relevance of the historical Jesus for both the theologian and the exegete. The *Neue Frage* has a dogmatic dimension that goes well beyond all historical interests. It is precisely this that distinguishes it from the old historicism. The article then points out the theological implications of the New Quest for K, whose Christological

reflections have always come back to the idea of *Nachfolge*. The question of the historical Jesus has direct bearing also on K's ecclesiology. Even though his hermeneutic remains linked to the existential philosophy of Heidegger, K's own interest in the Jesus of history helps us to reformulate for ourselves the question of Jesus' contemporaries, "Who is this?" In K's answer we can recognize a value for our faith.—S.B.M.

59. S. SANDMEL, "Jesus: A Jewish View," *Living Light* 12 (1, '75) 130-142.

After a sketch of Jesus' life, there are discussions regarding the title "messiah" and the estimates of Jesus found in Paul's writings and the Gospels. "In the ordinary, usual sense, much as Jews may individually come to admire Jesus, we are not Christians if we do not accept the incarnation and the atonement, or if we do not 'believe' that he was resurrected from the dead."—D.J.H.

60. R. SCHNACKENBURG, "The Historical Jesus and the Christ of Faith," *Bible-bhashyam* 1 (1, '75) 5-18.

In studying the relationship between the earthly Jesus and the post-Easter Christ we must examine not only the tradition that has been handed down by the early church but also why it has been handed down and how it has been received and interpreted. The indissoluble unity of the earthly Jesus and the risen Christ is the key to understanding the Gospels.—D.J.H.

61. D. SENIOR, "Religious Poverty and the Ministry of Jesus," *AmBenRev* 26 (2, '75) 169-179.

The Gospels emphasize that Jesus preached the good news of the kingdom to the poor and that he associated with the poor. In the context of the gospel mission, poverty is a condition that frees the disciple to follow Jesus in his life-giving work. The first principle of "evangelical poverty" is that the poor are to be served.—D.J.H.

62. C. M. N. SUGDEN, "A different dream: Jesus and Revolution," *TSFBull* 71 ('75) 15-22.

Descriptions and evaluations of G. Gutiérrez's *A Theology of Liberation* (1974), A. Richardson's *The Political Christ* (1973), M. Hengel's *Victory over Violence* (1974), and J. H. Yoder's *The Politics of Jesus* (1972).—D.J.H.

Passion and Death

63. K. KERTELGE, "Der Tod Jesu im Neuen Testament. Zur diesjährigen Tagung der katholischen Neutestamentler," *HerdKorr* 29 (5, '75) 240-243.

A report on the conference of German-speaking Catholic NT scholars held at Munich in March of 1975 concerning the understanding of Jesus' death in the NT. Among the directions for contemporary theology suggested by the conference are these: (1) The cross of Jesus must be the decisive point of orientation in every quest for salvation. (2) The death of Jesus is to be considered not as an isolated event, but rather as the ultimate expression of the serving self-giving that defines Jesus' whole existence. (3) The death of Jesus makes it possible and necessary

for us to consider God the creator as related to the suffering of the world and as the one who helps humanity in a world marked by want and suffering to reach true creaturely dignity.—D.J.H.

64. L. P. TRUDINGER, "Davidic Links with the Betrayal of Jesus: Some Further Observations," *ExpTimes* 86 (9, '75) 278-279.

In addition to the links between David's betrayal by Absalom and Ahithophel and the betrayal of Jesus mentioned by T. F. Glasson [§ 18-816], one should consider E. C. Selwyn's suggestions of connections between 2 Sam 17:2-4 and Mk 14:50 and Jn 18:8, and between 2 Sam 15:18 (LXX) and the name "Gethsemane". Also, examining the use of Ps 22 in the early church [cf. § 19-545] enables us to perceive better how the early Christian interpreters may have understood Jesus as fulfilling the psalmist's role in Ps 69.—D.J.H.

Passion and Death, cf. § 20-333.

The Resurrection

65. H.-W. BARTSCH, "Der Ursprung des Osterglaubens," *TheolZeit* 31 (1, '75) 16-31.

The recent effort of R. Pesch [§ 18-823] to explain the rise of Easter faith on the basis of the disciples' pre-Easter faith in Jesus as the Messiah cannot be regarded as successful. Though he is correct in denying that the empty tomb can be made the basis of resurrection faith, he overlooks the significance of the originally apocalyptic appearance tradition embedded in Mt 28:2-4. Also, his assertion that the datives with *ōphthē* in 1 Cor 15:5-8 function as a formula legitimizing the authority of church leaders rather than as testimony to the resurrection is unconvincing. *Ōphthē* has its contemporary setting in apocalyptic material, and its OT background in theophany narratives and in eschatological expectation (not in the call or legitimation of prophets). The origin of Easter faith must therefore be connected with an apocalyptic appearance of Christ (like that of Mk 14:62), which was regarded as bringing to realization his announcement of the kingdom of God.—J.R.M.

66. A. KOLPING, "Zur Entstehung des Glaubens an die Auferstehung Jesu," *MünchTheolZeit* 26 (1, '75) 56-69.

In his programmatic essay on the genesis of faith in Jesus' resurrection, R. Pesch [cf. § 18-823] agrees about the need for traditional fundamental theology to shift its focal point. In some respects, too, his arguments coincide with emphases found in *Wunder und Auferstehung Jesu Christi* (1969). But Pesch does not pay sufficient attention to the credibility of the apostles' witness to the resurrection. Furthermore, like many other modern theologians, he rejects the crucial distinction between the two orders of knowledge: natural reason and supernatural faith.—M.A.F.

- 67r. X. LÉON-DUFOUR, *Résurrection de Jésus et message pascal* [cf. *NTA* 16, p. 240; § 19-510r].

R. TREVIJANO, *Burgense* 16 (1, '75) 337-341.—Summary. Three points emerge

from L-D's interpretation: (1) the act of God radically surpassing all our categories, (2) the appearances as the founding event of the church, and (3) the death of Jesus and the body in the tomb. L-D's explanation of the continuity of the risen one with the man who lived on earth does not quite adequately meet the data of the gospel kerygma. Hence three aspects of this explanation raise questions: (1) the question of the empty tomb and the cadaver of Jesus, (2) L-D's partiality to the Johannine perspective and the need to complement the resurrection language with that of exaltation (without, however, displacing the former altogether), and (3) the original formula "God raised Jesus from the dead," the use of Jewish terminology for the end of time, and the question of applying to Christ's resurrection the anthropological categories of theological reflection on the universal resurrection.—S.B.M.

68. G. TURNER, "Varieties of Resurrection," *NewBlackfr* 56 (661, '75) 272-276.

The cause of the present variety of interpretations of the resurrection (e.g. those of X. Léon-Dufour, R. H. Fuller, K. Barth, R. Bultmann, W. Marxsen, W. Pannenberg) is to be found more in the differing pre-understandings of the interpreters than in the differences in the historical and philological evidence. It is precisely a hermeneutical analysis of the role of pre-understanding in general, together with a critical account of the various possible preconceptions of resurrection in particular, that is consistently absent from books on the resurrection.—D.J.H.

69. K.-H. WEGER, "Resurrección. Exigencia o fundamento de la fe," *RazFe* 191 (927, '75) 345-356.

The resurrection is the cornerstone of the Christian faith, but it rests on the testimony of human witnesses. What weight does such testimony carry? Is the resurrection the basis of faith? Or is it the demand of the faith? The article examines the fundamental presuppositions and the interpretations of the appearances of the risen one. It concludes that the resurrection can be both the demand and the foundation of faith.—S.B.M.

Resurrection, cf. § 20-246.

Synoptics

70r. J. D. CROSSAN, *In Parables* [cf. *NTA* 18, p. 241].

W. WINK, *UnSemQuartRev* 30 (2-4, '75) 249-252.—At last a critic has arisen (on the strong shoulders of D. O. Via, Jr. and R. W. Funk) who sees parables not as illustrations of moral, religious, or theological truths, but as irreducible metaphors. Crossan makes a brilliant start by insisting on the indispensability of metaphor to create participation in the metaphor's referent and to offer us a new world. But when he gets down to brass tacks, his hand is sometimes less sure. He seems to mean that Mark has modified the already existing parable of the mustard seed in order to emphasize the smallest/greatest contrast. The author's notion of "reversal parables" (e.g. the Good Samaritan, Lazarus and Dives) is worked to death and functions more as a form-critical category than as an instrument for evoking a new perception of the world.—D.J.H.

71. D. S. DEER, "The Interpretation and Translation of Constructions with a Passive Meaning in the Greek of the Synoptic Gospels," *BibTrans* 26 (3, '75) 338-346.

A summary of the author's 1973 Strasbourg doctoral dissertation regarding the transformations called for in translating the Greek NT into those languages that have no passives, do not have them present in the same proportions, or do not use them in the same ways as Greek does. Chapters on transforming constructions with a passive meaning into the active, identifying agents in passive constructions, and analyzing constructions with passive meanings in the Synoptic Gospels issue in the ten sections of the concluding chapter. Most NT passives without an expressed agent do not have God as the implied agent. The "divine passives" in the NT often serve as shorthand for referring to God; usually no more is involved than making obvious to the modern reader what would have been obvious to the reader who was the writer's contemporary. Its presence in words attributed to Jesus can hardly prove that these were originally spoken by Jesus, in that form, in Aramaic.—D.J.H.

- 72r. L. GASTON, *Horae Synopticae Electronicae* [cf. *NTA* 18, p. 383].

H. F. D. SPARKS, *JournTheolStud* 26 (1, '75) 146-149.—All students of the Gospels will be grateful for an additional tool for use alongside the concordances and in checking the details in J. Hawkins's *Horae Synopticae* (2nd ed., 1909). But any statistical analysis of the Synoptic material on the basis of a division into categories other than the three traditional divisions (Mt, Mk, Lk) must be to some extent arbitrary and involve some presuppositions. Furthermore, though the computer may accurately report the number of times a word occurs, it cannot distinguish between the different nuances of a word. Also, the mere counting of words and their mechanical tabulation inevitably results in the inclusion of a great deal of material that is of little or no consequence.—D.J.H.

73. T. R. W. LONGSTAFF, "The Minor Agreements: An Examination of the Basic Argument," *CathBibQuart* 37 (2, '75) 184-192.

In *The Common Tradition of the Synoptic Gospels* (1884), E. A. Abbott formulated this proposition: "In the case of three narratives A, B, and C (e.g., Mark, Matthew, and Luke), if A contains much that is common to A and B alone, and much that is common to A and C alone, and all that is common to B and C, it follows generally that A contains the whole of some narrative from which B and C have borrowed parts." But such a conclusion is not logically necessary. Three accounts of Thomas Becket's return to England in 1170 show the same pattern of relationship that 19th-century scholars (e.g. J. J. Griesbach) argued was characteristic of the Synoptic Gospels: Roger of Hoveden conflated the *Passio Sancti Thomae* and Benedict of Peterborough's account (which depended on a life of Becket by John of Salisbury and the *Passio*). In this case of three narratives A, B, and C (i.e. Roger's, the *Passio*, Benedict's), A contains much that is common to A and B alone, and much that is common to A and C alone, and all that is common to B and C (with three exceptions). Yet it cannot be concluded that

Roger's account contains the whole of a document that Benedict and the author of the *Passio* used independently, for it is certain that Roger drew upon the other two accounts when writing his own. Attempts such as B. H. Streeter's to explain the "minor agreements" of Mt and Lk against Mk rest upon the conviction that Abbott's argument is valid. A prior question is this: What (if anything) may legitimately be inferred about the sequence of the Gospels from the fact that Mt and Lk so seldom agree together against Mk?—D.J.H.

74. M. MAHER, "Recent Writings on the Miracles," *NewBlackfr* 56 (658, '75) 165-174.

A survey of recent study on the Synoptic miracle stories reveals a lessening of emphasis on the apologetic value of Jesus' mighty deeds. Form and redaction criticism have taught us to understand these accounts against the background of the theological and missionary interests of the early church in which they were formed. But it is still important to know if the Gospel stories are based on fact and if Jesus actually performed mighty deeds as signs of his desire to save the world.—D.J.H.

75. M. MEES, "Formen, Strukturen und Gattungen ausserkanonischer Herrenworte," *Augustinianum* 14 (3, '74) 459-488.

Numerous hypotheses have been offered to explain the various forms and structures of the noncanonical sayings of Jesus. No explanation can claim to be totally satisfying. The difficulty in classifying these sayings is not due primarily to their anonymity or poor textual state but to the literary styles. Rather than trying to explain variations as lapses of memory or as stylistic improvements, one might see them as conscious variations for homiletic or catechetical purposes. Three categories are noted: (1) Prophetic mission. This category helps one to understand the variations of Mt 10:12-13 and Lk 10:5-6 and the reworking in 2 Jn 10, *Didache* 11.9, Ignatius' *Ephesians* 6.1, and later patristic writers. (2) Prophetic warnings or threats. Already in the NT variations are seen in the use of Mt 4:17 and Mk 1:14-15. This same freedom is continued in the patristic age. (3) Invitation to discipleship (*Nachfolgewort*). Just as there is a conscious freedom in citing what Jesus is purported to have said in Mt 10:37-38, Lk 14:26-27, Mk 8:34—9:1, so too the patristic age adapted the saying for preaching purposes without changing its meaning.—M.A.F.

Synoptics, cf. § 20-88.

Matthew

76. R. J. DILLON, "The Law of Christ and the Church of Christ according to Saint Matthew," *IntCathRev/Communio* 2 (1, '75) 32-53.

The basic impulse of the ecclesiology emerging in Matthew's community was the experience that Hellenistic Christians had of the exalted *kyrios* present in communal worship. The *kyrios* was perceived as the teaching Lord governing his assembly by reference to the Law, authoritatively perfecting and renewing it through his instructions newly composed by the Evangelist. The main part of the article is concerned with (1) Matthew's theory, resumed in the risen Lord's pronouncement (Mt 28:19-20), of the gospel as the rule of life of the *kyrios*, and (2) the practice of lawmaking, derived from the dominical mandate, as exemplified in the

Matthean "community rule" (Mt 18). For Matthew, if law has any place in the church of Christ, it is solely in the service of and under the critical restraint of the hermeneutical endeavor to hear and obey the teaching *kyrios*.—D.J.H.

77. J. D. KINGSBURY, "The Title 'Kyrios' in Matthew's Gospel," *JournBibLit* 94 (2, '75) 246-255.

Only in 24:42 (cf. Mk 13:35) does Matthew indicate that *kyrios* is on the way to becoming an independent Christological title on a par with the other titles most central to his Gospel. Otherwise Matthew uses *kyrios* in such a way that Jesus stands behind it in his capacity as the Christ, Son of David, Son of God, or Son of Man. Found only in the mouths of disciples and believers (apart from those who will be condemned at the last day), *kyrios* characterizes the person who utters it as acknowledging that Jesus is the one of exalted station who wields divine authority, even if it be for judgment. In the main, Matthew uses *kyrios* as an auxiliary Christological title, the purpose of which is to attribute divine authority to Jesus in his capacity as the Christ, Son of David, Son of God, or Son of Man. It is not one of the chief titles with which Matthew develops his Christology.—D.J.H.

78. J. D. KINGSBURY, "The Title 'Son of Man' in Matthew's Gospel," *CathBib Quart* 37 (2, '75) 193-202.

Examination of Matthew's editorial contributions in 10:23, 13:41, 16:28; 19:28; 24:30; 25:31 indicates that his primary interest in the title "Son of Man" has to do with its association with the parousia. Matthew may also have been the one responsible for two additional references (17:12; 26:2) relating the title to Christ's suffering, death, and resurrection. The term "Son of Man" in Matthew's Gospel as a whole is the Christological title with which Jesus encounters the world, Jews first and then Gentiles, and particularly his opponents and unbelievers. The title is public in nature and is meant to complement "Son of God," which is confessional in nature. Just as knowledge by divine revelation supersedes purely human knowledge in Matthean categories, so the title "Son of God" is superior to that of "Son of Man" throughout this age. The titles coalesce at the parousia when both church and world will behold Jesus the Son of Man in all the majesty and splendor of God.—D.J.H.

79. P. E. LAPIDE, "Der 'Prüfstein' aus Spanien. Die einzige rabbinische Hebraisierung des MT-Evangelium," *Sefarad* 34 (2, '74) 227-272.

The first—and up to the present, the only—translation of an entire Gospel into Hebrew by a Jewish rabbi was done by Rabbi Shemtob ben Isaac Ibn Shaprut, a scholar of the late 14th-century from Tudela in Spain. His version of Mt is included in the *'Eben Bōḥan* (cf. Isa 28:16). A detailed analysis of the translation as it appears in MS Neofiti 17 is arranged according to this pattern: the Vulgate as *Vorlage*, biblicisms and talmudicisms, judaizings, OT citations, Romanticisms, medievalisms, erroneous translations, explanatory additions, Vulgate variants, omissions, materials from other Gospels, and additional linguistic matters. Despite contradictory tendencies to "re-judaize" and "de-judaize," Ibn Shaprut's version of Mt is the best Gospel translation into Hebrew until well into the 16th century.—D.J.H.

80. J. P. MEIER, "Salvation-History in Matthew: In Search of a Starting Point," *CathBibQuart* 37 (2, '75) 203-215.

Matthew consciously draws up a scheme of salvation history that widens the geographical and national restrictions of Jesus' public ministry (see 10:5-6; 15:24) into a universal mission after the death-resurrection. In the final missionary command of 28:16-20, the author quite obviously sees the universal mission as dispensing with circumcision. The notion of Christ's death as *die Wende der Zeit* is firmly grounded in Matthew's own depiction of the death-resurrection (especially in 27:51-54; 28:2-3) and in the appearance of the Son of Man in 28:16-20. Matthew views the death-resurrection as an eschatological event in which the kingdom breaks into this eon in a new, fuller way. This explains why the limitations of territory, nation, and Mosaic Law are observed during Jesus' public ministry and why these restrictions fall away after the death-resurrection, after the enthronement of the Son of Man. Yet the passing of the old age and the coming of the new one "in full-blown reality" (as opposed to "in principle") remains in the future, and with it the eschatological judgment of the Son of Man (cf. 28:20). —D.J.H.

81. A. SALAS, "El tema de la 'Montaña' en el primer evangelio. ¿Precisión geográfica o motivación teológica?" *CiudadDios* 188 (1, '75) 3-17.

The first Gospel shows clearly the theological concerns of its author. The relationship of Jesus to Moses in Mt can, when theologically interpreted, explain certain characteristic features of the Gospel. The recurrent theme of the "mountain" is one such feature. In order to grasp its significance certain Matthean narratives are analyzed. The "mountain" in the account of the temptation underlines the relationship of Jesus to Moses, the liberator of the children of Israel. In the Sermon on the Mount Jesus is the new Moses teaching an ethical ideal far superior to the moral teachings of Judaism. The account of the transfiguration with its references to "light" links the event to Sinai. The concluding mission (Mt 28:19) is given on a mountain in order to underline the function of Jesus as the new Moses giving the believers a new law. In the theological intention of the first Evangelist Jesus ascends the mountain to assume the functions of the eschatological Moses so eagerly awaited by Judaism.—S.B.M.

82. G. M. SOARES-PRABHU, "Jesus in the Gospel of Matthew," *Biblehashyam* 1 (1, '75) 37-54.

What interests Matthew is the theological significance of Jesus' person and mission. More than the other Synoptic Evangelists, Matthew portrays Jesus in the light of the resurrection. The focal points of his presentation of Jesus are these: the Lord who makes disciples of all nations (28:16-20), the Son of the living God (16:16-17), personified wisdom (11:28-30), and the Son who reveals the Father (11:27).—D.J.H.

83. J.-M. VAN CANGH, "La Bible de Matthieu: les citations d'accomplissement," *RevThéolLouv* 6 (2, '75) 205-211.

The non-Septuagintal citations of OT fulfillment texts (and their introductory formulas) in Mt must be attributed to the Matthean redaction. Since Mt frequently

deviates from the Septuagintal citations found in Mk and since the citations common to Mt and Lk seem to be Septuagintal, reference to non-Septuagintal texts should be considered as a characteristic practice of the first Evangelist. Matthew freely cites the text of the OT, which was not yet fixed definitively in his time and which he knew in several textual traditions. For him, the OT was a flexible theological instrument to be used in proclaiming the good news of Jesus Christ.—D.J.H.

Mt, cf. § 20-24.

Mt 1—2, cf. § 20-114.

84. E. ZUCKSCHWERDT, "Nazōraïos in Matth. 2,23," *TheolZeit* 31 (2, '75) 65-77.

Mt 1:18-2:23 contains five OT allusions and five citations. In 2:19-23, the allusion comes in vv. 19-21, so that v. 23b must be understood as an exact citation. It is a citation from "the prophets" (i.e. the former prophets) and specifically from Jdg 13:5, 7 (16:17). The *hoti* in 2:23b is not introductory but part of the quote, corresponding to the *kî* of the MT, while *klēthēsetai* corresponds to the Hebrew copula. Most LXX MSS read *naziraios* for the Hebrew *nāzîr* in Jdg 13:5, 7 (16:17) but Codex B diverges from the rest by transliterating *nāzîr* in 13:5 and translating it as *hagios* in 13:7, 16:17. On the basis of the *Ketib-Qere* method, *hagios* (Heb: *qādôš*) is introduced as the replacement to be read instead of *nāzîr*. This presupposes an originally Hebrew *Ketib-Qere* pattern in which *qādôš* was the *Qere* for *nāzîr*. Matthew, familiar with this same Hebrew original, has transcribed it in Greek by vocalizing *nāzîr* like *qādôš*; hence *nazōr-aïos*. Thus Matthew's first allusion (1:21b) and last citation (2:23b) both come from the same verse of the Samson story and serve as the framework for the whole series of allusions and citations in Mt 1—2.—J.R.M.

85. A. VARGAS-MACHUCA, "Los casos de 'divorcio' admitidos por S. Mateo (5,32 y 19,9). Consecuencias para la teología actual," *EstEcl* 50 (192, '75) 5-54.

To treat this complex question it is necessary to situate the Matthean verses within the history of the tradition of Jesus' teaching on divorce: the logion in Mt 5:32 par., the dispute with the Pharisees in Mk 10:2-12, the Matthean redaction of the discussion in Mt 19:3-12, and the transmission of Jesus' teaching by Paul in 1 Cor 7:10-11. All these provide evidence that the Matthean community and the Evangelist himself understood Jesus' logion as an authentic command that required fulfillment in the various situations of the Christian life. But this is not a physical law to be rigidly and automatically applied. The second part of the article takes up the interpretation of the exceptive clause, discussing first the meaning of *porneia/zēnūt* in rabbinic Judaism (according to J. Bonsirven), then outlining H. Baltensweiler's treatment of the *Sitz im Leben* of Mt, weighing its advantages, and examining the objections raised by J. Dupont, A. Isaksson, A. Sand, P. Hoffmann, and J. Moingt. The more probable interpretation of *porneia/zēnūt* lies within the context of rabbinic tradition taking *porneia/zēnūt* as a reference to marriage between near relatives. Nevertheless, the alternative interpretation that sees the Matthean clause as concessive is also examined. The difficulty of equating *porneia* with *moicheia*, of squaring the context itself with the practical application, and the problem of Matthew's introducing such an important change

into the teaching of Jesus militate against the latter interpretation. The article concludes with a synthesis of the NT teaching on divorce, the pastoral dimension of the Matthean exception, the "Pauline privilege," and present applications.—S.B.M.

86. O. BAYER, "Sprachbewegung und Weltveränderung. Ein systematischer Versuch als Auslegung von Mt 5,43-48," *EvangTheol* 35 (4, '75) 309-321.

In Mt 5:43 the command to love one's neighbor is traced back to God (the divine passive "it was said"), but the phrase "hate your enemy" calls that appeal into question. Rather than simply stating his position as an imperative, Jesus also cites the example of his heavenly Father as the basis of his teaching. The limited kind of love encountered in human experience is contrasted with the perfect (*teleios*) Father who makes the sun rise and sends rain on all people. In this pericope things that are dissimilar have been brought into relationship, and the world has been changed for those who have grasped the point of the contrast. The article concludes with observations on the role of the biblical text in theology and ethics.—D.J.H.

Mt 11:12, cf. § 20-318.

Mt 16:24, cf. § 20-104.

Mt 19:3-12, cf. § 20-105.

Mt 19:9, cf. § 20-85.

Mt 19:10-12, cf. § 20-279.

87. [Mt 20:4] F. C. GLOVER, "Workers for the Vineyard," *ExpTimes* 86 (10, '75) 310-311.

While *hoi de apēlthon* in Mt 20:4 is ambiguous, the presence of the adversative particle *de* suggests that the workers who contracted in the third (and the sixth and the ninth) hour rejected the master's terms and went their own ways. At the end of the day there were only two classes of workers: those who insisted on a hard and fast contract (20:1-2) and those who showed that they trusted the master (20:6-7). The parable was probably originally used by Jesus in criticism of the legalistic attitude of the Pharisees. Matthew inserted it after Peter's question about the reward for leaving everything and following Jesus (19:27). The answer of the parable is this: If you ask questions like that, rather than trust me, you who were my first disciples will become last (19:30; 20:16).—D.J.H.

88. [Mt 21:33-46] J. A. T. ROBINSON, "The Parable of the Wicked Husbandmen: A Test of Synoptic Relationships," *NTStud* 21 (4, '75) 443-461.

An examination of the parable of the wicked husbandmen as it appears in Mt 21:33-46; Mk 12:1-12; Lk 20:9-19; and *Gospel of Thomas* 65 yields these conclusions. (1) In regard to context (part of Jesus' last challenge to the leaders of Israel), the Synoptic tradition has strong claims to originality and reliability. *Thomas* at this point is worthless. (2) In regard to form, the version in *Thomas* is likely to be the most primitive, except perhaps in the elaboration about the first servant's being unknown. (3) Within the Synoptic tradition, Lk is probably

nearer to the original version in having no explicit allusion to Isa 5:2 and in retaining the sending of single servants, none of whom is killed. Mt's version reveals the highest degree of allegorization except in relation to the person of the son, where Mk shows the most signs of development (one, beloved, last of all). But in the treatment accorded to the son, Mk appears the most original. (4) All the conclusions to the parable are suspect. (5) The stone-saying is more original in context and interpretation in the Synoptics, though *Thomas* may be right in keeping it distinct from the parable.

None of the existing Gospels is the source of the written tradition they have in common; rather, some *Grundschrift* or Ur-Gospel lies behind them all. The most original form of the material may be found at any given point in any one (or two) of the three Gospels. That some written account of Jesus' sayings and deeds circulated early and that it was more like what became incorporated into Mk would fit the evidence best. Again it seems plausible that a version of this document was combined with a translation of a sayings-collection or collections, plus other preaching and teaching matter, to form—probably in several stages—Mt and Lk. The only substantial evidence within the parable for literary connection among the Gospels is for the use of Mk by Mt.—D.J.H.

89. P. DE SURGY, "Rendez à César ce qui est à César, et à Dieu ce qui est à Dieu. Mt 22,15-21," *AssembSeign* 60 ('75) 16-25.

Since the close bond between politics and religion in antiquity favored a political-religious messianism, the relationship between power and money existing in Judea posed a crisis of conscience to Jews. Jesus' saying in Mt 22:21 urges his questioners not to look for a messiah who will take political power and assume the responsibilities of Caesar, but rather to recognize God's primacy over Caesar. The saying is an appeal to accept the kingdom of God that has appeared in Jesus and to acknowledge him as the Messiah.—D.J.H.

90. J. SMIT SIBINGA, "The Structure of the Apocalyptic Discourse, Matthew 24 and 25," *StudTheol* 29 (1, '75) 71-79.

Mt 24—25 provides evidence for Matthew's use of the technique of syllable count in composing the section as a whole and in shaping its parts. The discussion of how Matthew arranged the 3,296 (+4) syllables in the apocalyptic discourse and its introduction focuses on Mt 25:14-30; 24:42—25:13; 25:1-13; 24—25 as a whole; and 24:1-31. Matthew's literary technique betrays a very special interest in arithmetic, perhaps "sacred arithmetic," on his part.—D.J.H.

Mt 24—25, cf. § 20-206.

91. [Mt 25:1-13] A. W. ARGYLE, "Wedding Customs at the Time of Jesus," *ExpTimes* 86 (7, '75) 214-215.

A retraction of the author's comment in his *Commentary on Matthew* (1963) regarding the improbability of some details in the parable of the ten virgins. Since catering shops may have been open all night, there is nothing improbable even in the advice to buy more oil at midnight (v. 9). A summary of the article on marriage in *Encyclopaedia Biblica* (ed. T. K. Cheyne and J. S. Black, 1902) is also presented.—D.J.H.

92. [Mt 25:1-13] G. ASHBY, "The Parable of the Ten Virgins," *JournTheol SAfric* 10 ('75) 62-64.

In the parable of the ten virgins a messianic marriage feast—not a true-to-life one—is described. The parable points to Jesus as the Messiah presiding over his own wedding feast and asks the audience to choose to be either wise or foolish with respect to him.—D.J.H.

93. [Mt 25:14-30] L. C. MCGAUGHY, "The Fear of Yahweh and the Mission of Judaism: A Postexilic Maxim and Its Early Christian Expansion in the Parable of the Talents," *JournBibLit* 94 (2, '75) 235-245.

Both Matthew and Luke understand the parable of the talents (Mt 25:14-30) or pounds (Lk 19:11-27) as an apocalyptic warning about the conduct of the faithful during the delay of the parousia, though Luke reworks the parable far more extensively than Matthew to make it consistently reflect his own eschatological views. But the hortatory application found in Mt 25:29/Lk 19:26 and the moralizing development in the *Gospel of the Hebrews* suggest the existence of an earlier paraenetic stage that reflected the apologetic interests of Syrian Jewish Christianity in combating antinomianism and in playing down any anti-Pharisaic tendencies in the Jesus tradition. In the original parable of Jesus the climax is reached in the judgment of the third servant: he, like Israel guarding the deposit of Torah, has buried his talent and returned it intact. The formulaic reply of the third servant (Mt 25:24b-25/Lk 19:20b-21) is the core around which the parable is constructed by Jesus and may depend on a traditional saying reflecting the post-exilic sense of bitterness and expressing the notion that Yahweh has abandoned his chosen people (cf. Ps 119:120; Job 10:16; 4:14; 23:13-17). Jesus' parable is leveled against the spiritual crisis alluded to in the saying, namely that Israel's mission is to guard the traditions of the fathers during Yahweh's absence.—D.J.H.

94. U. VANNI, "La Passione come rivelazione di condanna e di salvezza in Matteo 26, 64, e 27, 54," *EuntDoc* 27 (1-2, '74) 65-91.

A philological and literary study of the two texts and their contexts brings out the theology of the Evangelist clearly. In reply to Caiaphas' demand for an answer, Jesus asserts his transcendent Messiahship in general, but then partly limits this statement. His enemies will see him from now on as the Messiah but in a context of punishment, not of salvation. They will see the Son of Man enter into possession of his kingdom, but they will not share it (cf. Mt 26:63-64). Skillfully Matthew has reconstructed the death of Jesus and the rejection of his divine sonship, a rejection emphasized by the contrasting confession: Truly this man was God's son (Mt 27:32-54). We see here a clear case of inclusion and chiasmus. Thus the Evangelist presents on the one hand the assertion of a punitive Messiah for the enemies of Jesus, while on the other salvation, revelation, and faith are transferred to the Gentiles. Hence in the culmination of the Passion, the crucifixion and death of Jesus, and the attendant phenomena (rending of veil of the Temple, etc.), the Gentiles proclaim that this was truly an efficacious revelation of the divine Messiahship that was accepted fully by the centurion and the Roman soldiers.—J.J.C.

95. J. BOWMAN, "The Significance of Mt. 27:25," *Milla wa-Milla* 14 ('74) 26-31.

The call of the people in Mt 27:25 ("his blood be on us and on our children") expresses acceptance of Jesus' covenant blood. In the Jewish exegetical tradition surrounding Exod 24:6, 8, the blood sprinkled on the altar was connected with the remission of sins and that sprinkled on the people was said to have miraculously covered every individual. Even unborn children were bound by the Torah as surety for their parents. The people in Mt 27:25 choose Jesus' death not only because of the persuasion of the chief priests but also because Christ himself foretold it (cf. 20:18). Matthew did not intend their call to be hostile to Judaism and Jews.—D.J.H.

Mt 27:54, cf. § 20-94.

96. C. H. GIBLIN, "Structural and Thematic Correlations in the Matthaean Burial-Resurrection Narrative (Matt. xxvii. 57-xxviii. 20)," *NTStud* 21 (3, '75) 406-420.

Following up certain preliminary indications of structure, e.g. the use of *mathēteuein* forming an inclusion in Mt 27:57 and 28:19, one discovers that 27:57—28:20 is a concentrically structured unit with the following parts: (A) burial, 27:57-61; (B) placing of the guard, 27:62-66; (C) central episode at the tomb, 28:1-10; (B') bribing of the guard, 28:11-15; (A') commission to the disciples, 28:16-20. Thus Matthew has not added a resurrection story to a passion narrative but carefully composed a burial-resurrection narrative. The central episode highlights the relationship of Jesus to the disciples, discipleship being a central theme of the whole, and contains allusions to all the other parts of the structure. The first three parts are linked temporally by indications of successive days. The emphasis on time and fulfillment relates to Jesus' predictions of his own resurrection and to the sign of Jonah as a sign of burial (12:40; 16:4). Scripture is fulfilled (the sign of Jonah) as mediated by Jesus, and the false Israel cannot comprehend it.—G.W.M.

Mark

97. M. S. ENSLIN, "A New Apocalyptic," *RelLife* 44 (1, '75) 105-110.

What led Mark to write his Gospel was the destruction of the Temple in A.D. 70, which he viewed as the sure sign that the eschaton was at hand. The Lord would speedily descend and bring in the kingdom prophesied by the OT, announced as his one concern by Jesus, and expected and proclaimed by his followers. With the confidence shared by all apocalyptists that the end is certainly at hand, Mark developed a new form for that call, substituting for the traditional potpourri of hideous beasts and suddenly appearing angels a vivid and sober presentation of the one now destined at any moment to reappear. In a word, Mark produced a new apocalyptic.—D.J.H.

98. W. J. HARRINGTON, "The Gospel of Mark: A Tract for our Times," *DocLife* 25 (7, '75) 482-499.

The first major part of Mk, which is concerned with the mystery of the Messiah and the revelation of Jesus' person, is studied according to this pattern: Jesus and

the crowds (1:14—3:6); Jesus and his own (3:7—6:6a); and Jesus, the disciples, and the Gentiles (6:6b—8:30). Today we are the Christians who read Mark's Gospel, and his message still speaks to our church.—D.J.H.

99. G. MANGATT, "The Christological Kerygma of the Gospel of Mark," *Bible-bhashyam* 1 (1, '75) 19-36.

Mark's real purpose is theological and kerygmatic, not biographical. Mk 1:1—8:30 reveals the messianic identity of Jesus, and 8:31—16:8 the messianic destiny of the Son of Man. In this plan 8:27-33 has the central position. Among the Gospel's important themes are the divine sonship of Jesus, the parousia of the Son of Man, and the messianic secret.—D.J.H.

100. E. R. MARTINEZ, "The identity of Jesus in Mark," *IntCathRev/Communio* 1 (4, '74) 323-342.

From the beginning of his Gospel, Mark is saying that Jesus cannot be understood without the OT and the OT cannot be understood without Jesus. Judgment about the historicity of biblical events, however, cannot be made solely on the presence of an OT citation or allusion in the narrative. Mark is concerned with the identity of Jesus and emphasizes the theme of his gradual revelation. But only in the resurrection event, according to Mark, can we truly come to recognize who Jesus is; we have to pass through the same experiences as the disciples did in order to come to know Jesus.—D.J.H.

101. L. RAMAROSON, "Le plan du second Évangile," *SciEsp* 27 (2, '75) 219-233.

Between the prologue (1:1-13) and the epilogue (16:1-20), there are two major sections in Mark's Gospel: the Messiah who is powerful but opposed (1:14—8:26) and the Messiah who accepts death (8:27—15:47). After an introduction (1:14-20), the first part is composed of five diptychs (1:21—3:6; 3:7—4:34; 4:35—6:6a; 6:6b—7:23; 7:24—8:21 plus 8:22-26) whose first leaf represents a Messiah powerful in works and words and whose second leaf portrays a restrained and even persecuted Messiah. The second part consists of three acts proceeding in this sequence: a Messiah whose vocation is martyrdom (8:27—9:50), who goes toward death (10:1—13:37), and who finally undergoes death (14:1—15:47).—D.J.H.

102. J. K. ELLIOTT, "Ho baptizōn and Mark i.4," *TheolZeit* 31 (1, '75) 14-15.

It is likely that Mark consistently uses *ho baptizōn* as a designation for John the Baptist (cf. 6:14, 24, 25; 8:28; in the last two cases the majority of MSS have changed an original *ho baptizōn* to the more familiar *ho baptistēs*). This feature of Mark's usage lends support to the reading *ho baptizōn en tē erēmō* (with B, 33, 892, and some Coptic MSS) in 1:4. The participle is used substantially as a title, while the article governs *baptizōn* alone and not *kēryssōn*. B. M. Metzger's *Textual Commentary* (1971) has at this point failed to take account of Markan practice.—J.R.M.

103. [Mk 8:31] W. J. BENNETT, JR., "'The son of man must . . .,'" *NovTest* 17 (2, '75) 113-129.

(1) While H. E. Tödt's argument that *polla pathein kai apodokimasthēnai* in

Mk 8:31 and *polla pathē kai exoudenēthē* in Mk 9:12 are alternate forms of a single saying of Semitic origin is convincing, his contention that the saying was intended to refer to Ps 118:22 is not. Rather, the saying was an early description of Jesus' fate; its use of the term *m's* conveyed the sense of a rejection entailing the visitation of God's wrath. (2) An examination of the use of *dei* and some comparable Semitic verbs in apocalyptic literature indicates that *gegraptai* in 9:12 should be interpreted in the light of *dei* in 8:31. *Dei* and *gegraptai* are synonymous in the sense that they are both circumlocutions for "God wills it." The Evangelist was not conscious of quoting a particular OT text in 9:12. Set in the context of apocalypticism, the theological emphasis of the assertion is to strengthen the faithful in a time of frightful suffering. The sufferings of Mark's readers are linked with those of Jesus because it is a time of suffering.—D.J.H.

104. G. SCHWARZ, "' . . . *aparnēsasthō heauton* . . . '? (Markus viii 34 Parr.)," *NovTest* 17 (2, '75) 109-112.

Underlying the Greek *aparnēsasthō heauton* ("let him deny himself") in Mk 8:34 (Mt 16:24; Lk 9:23) is the Aramaic root *nkr*, which in the pa'el can mean "to consider as a foreigner (i.e. a non-Jew)." Jesus wishes to clarify for prospective Jewish disciples the consequences of their wish to follow him. He means: Whoever wishes to follow me, let him consider himself as a stranger (a non-Jew). He may have foreseen that his followers would be considered as apostates by the Jews. Perhaps he was also urging Jews to put aside their ethnic narrowness and suggesting that Gentiles too could be his disciples.—D.J.H.

Mk 9:12, cf. § 20-103.

105. [Mk 10:2-12] D. R. CATCHPOLE, "The Synoptic Divorce Material As A Tradition-Historical Problem," *BullJohnRylUnivLibMan* 57 (1, '74) 92-127.

(1) The incoherencies in Mt 19:3-12 indicate that it is a secondary form; when the secondary elements are removed, the resulting form of the tradition is extraordinarily similar to Mk 10:2-12. We have strong reason to believe that the pre-Matthean form was Mk 10:2-12 and that the post-Markan editor was Matthew alone. Attempts to find traces of Mt 19:3-12 in 1 Cor 6—7 have failed. (2) There are no necessary obstacles in the way of taking Mk 10:2-9 as the authentic teaching of Jesus, alongside Mk 10:11-12; Lk 16:18; and 1 Cor 7:10b, 11b. It is, however, marginally possible that Mk 10:11-12 and Lk 16:18 represent the church's expositions (within a thoroughly Semitic environment) of Jesus' basic principle stated in Mk 10:9 and 1 Cor 7:10b, 11b. (3) In Mk 10:2-9 Jesus makes a decision about divorce and about Moses: What Moses commanded, the historical Jesus rejects. The sharp edge of Jesus' words should not be blunted by falling back on uniquely Matthean features or relying too heavily on the partial parallels in other Jewish literature. The eschatological setting assumed in the passage suggests that only when God's word is received and obeyed is "hardness of heart" remedied and judgment removed.—D.J.H.

106. J. RADERMAKERS, "Revendiquer ou servir? Mk 10,35-45," *AssembSeign* 60 ('75) 28-39.

The passage consists of two parts: the demand of James and John to share in

their master's glory, and Jesus' response (vv. 35-40); the reaction of the other ten and Jesus' teaching about service in the community (vv. 41-45). Each part is punctuated by images alluding to Jesus' death: the cup and the baptism (vv. 38-39), and the life given as a ransom (v. 45). The revolutionary principle introduced by Jesus is that of radical nonviolence placed in service not only of others' rights but also of peace and union among all. This strategy of service is an active participation in God's efficacious love for others (v. 45).—D.J.H.

Mk 12:1-12, cf. § 20-88.

107. H. LANGKAMMER, "Paruzja syna człowieczego (Mk 13) [Die Parusie des Menschensohnes (Mk 13)]," *RoczTeolKan* 21 (1, '74) 61-74.

A review of the literature on Mk 13 highlights the work of R. Pesch as the best to this point. Working from that basis and reviewing the text verse by verse, one can attribute vv. 2 (without the introduction), 12, 28-32, and 34-36 to Jesus; vv. 5b, 6, 8a, 9b, 11, 13-22, and 24-27 to tradition; and vv. 1, 3, 4, 5a, 7, 8b, 9a, 10, 23, 33, and 37 to the Evangelist.—J.P.

108. D. WENHAM, "Recent study of Mark 13," *TSFBull* 71 ('75) 6-15, 72 ('75) 1-9.

After a survey of the major problems encountered in interpreting Mk 13 (meaning, literary history and origin, Christological implications), the main points of G. R. Beasley-Murray's *Jesus and the Future* (1954) are summarized. Then six recent studies of Mk 13 are described and evaluated: A. L. Moore's *The Parousia in the New Testament* (1966), L. Hartman's *Prophecy Interpreted* (1966), J. Lambrecht's *Die Redaktion der Markus-Apokalypse* (1967), R. Pesch's *Naherwartungen* (1968), L. Gaston's *No Stone on Another* (1970), and R. T. France's *Jesus and the Old Testament* (1971). Questions about the passage's structure, the Evangelist's redactional intention, and the methodological force of the criterion of dissimilarity are raised. Finally, after presenting his own views on particular points of interpretation in Mk 13, the author expresses general agreement with Beasley-Murray's conclusions except with regard to the understanding of Mk 13:30 and its theological implications.—D.J.H.

- 109r. [Mk 16:9-20] W. R. FARMER, *The Last Twelve Verses of Mark* [cf. *NTA* 19, p. 110].

J. N. BIRDSALL, *JournTheolStud* 26 (1, '75) 151-160.—The criticisms of R. Morgenthaler's use of word-statistics as confirming the rejection of Mk 16:9-20 on textual grounds appear well taken, though F's own work on the matter also suffers from lack of rigorous mathematical foundation. But F's main thesis—that on textual grounds the pericope most likely belonged to the autograph and was excised by Alexandrian scribes—runs counter to all the evidence. Its presentation is marred by a remarkable lack of documentation and reference as well as by a slender acquaintance with the implications of our present knowledge of the documents and history of the NT text. The evidence indicates that the traditions of Christian philology in Alexandria and elsewhere were careful and responsible. Where they indicated that these verses were missing in certain copies, they were speaking the truth; this lacuna was very ancient and has left traces in the Old

Latin. The material in Mk 16:9-20 is but one supplement provided at an early stage to give a proper ending to the Gospel story.—D.J.H.

Luke

110. D. GEWALT, "Das 'Petrusbild' der lukanischen Schriften als Problem einer ganzheitlichen Exegese," *LingBib* 34 ('75) 1-22.

After discussing recent developments in exegesis and reviewing past research on Peter in Lk-Acts, the article investigates the role played by Peter in the Lukan writings from the perspective of "integrated exegesis," which integrates linguistic and literary questions into the traditional questions of form and redaction criticism. (1) In the strict sense of the term there is no Lukan picture of Peter. Without individuality or definite status, Peter has the function of making palpable the circle constituted by the Twelve. (2) The Lukan picture of Peter has been constructed out of elements taken from various traditions. (3) It is not possible to reconstruct a biography of Peter from the Lukan writings because Luke himself was not interested in Peter's biography.—D.J.H.

111. F. GRYGLEWICZ, "Słownictwo św. Łukasza o grzechach i ich odpuszczeniu (Vocabulaire de saint Luc concernant les péchés et leur rémission)," *Rocz TeolKan* 21 (1, '74) 37-49.

Luke's description of sin (*kakia*, *hamartia*) and sinners (*opheiletai*, *anomoï*, *adikoi*, *ponēroi*, *acharistoi*) covers a vast spectrum of failings against God (including human interrelationships). His words for forgiveness of sin (*metanoēō*, *epistrephō*, *aphiēmi*) surpass the contemporary "settlement of debt" notion (external) to include remorse and conversion (internal). These latter sentiments gain forgiveness of sin at baptism as well as of sins committed after baptism. Luke's pastoral emphasis on God's great mercy brought deep peace to the daily lives of the faithful.—J.P.

112. J. J. O'ROURKE, "The Construction with a Verb of Saying as an Indication of Sources in Luke," *NTStud* 21 (3, '75) 421-423.

The constructions used with verbs of saying are examined with a view to testing their usefulness for indicating redactional activity in Luke. The results, expressed in percentages, are as follows, the first figures referring to *pros* and the accusative, the second to the simple dative; material peculiar to Lk: 39.2 and 59.4 (and 1.3 other); material common to Mk and Lk: 30.7 and 69.2; material common to Mt and Lk: 17.1 and 82.8; material common to all three Synoptics: 45.1 and 54.8. These suggest caution in making redactional arguments; the use of *pros* and the accusative is not really characteristic of L.—G.W.M.

113. E. RASCO, "Jesús y el Espíritu, Iglesia e 'Historia': Elementos para una lectura de Lucas," *Gregorianum* 56 (2, '75) 321-368.

The first part examines some aspects of Jesus and his work in Lk-Acts, rejecting the adoptionist idea of sonship and stressing the meaning of his death, thus supplementing the studies of G. Voss and A. George. In part two—Jesus, the Spirit and the church—the eschatological meaning of Spirit in Luke is defended together with its relation to Jesus. The time of Jesus should not be too rigidly separated

from the time of the church, since Acts reflects the lordship of Jesus through the Spirit. The final part contains a critique of the views of P. Vielhauer, O. Cullmann, and H. Conzelmann. Many of Conzelmann's problems arise from his acceptance of Bultmann's theology and his anthropological consideration of historical events. Luke, by a very penetrating and practical combination of history and eschatology, hands on to the church the message of Jesus.—J.J.C.

114. [Lk 1—2] J. D. M. DERRETT, "Further Light on the Narratives of the Nativity," *NovTest* 17 (2, '75) 81-108.

(1) Herod, the king in whose days an angel appeared to Zechariah (Lk 1:5), is Herod Archelaus, and so Luke places Jesus' birth in A.D. 6 or later. The coincidence of a census and the birth of the Messiah (Lk 2:1-7) is based on the midrash of Mic 5:1-4 and Ps 87. In order to establish his own pedigree and citizenship rights in the paternal line (cf. Lk 3:23-31), Joseph may well have needed to come to Bethlehem. By being born in a "mother city" Jesus could claim a 50-percent reduction in the poll-tax. In Lk 2:7 Jesus is associated with the manger, as the second Adam and as the food of the righteous. (2) The story of the Magi in Mt 2:1-12 should be interpreted in connection with the search for wisdom from the East—an outlook heavily reinforced by the Alexander-romance. But now the East comes to a new Alexander and makes its own gifts in the region of Jerusalem. (3) We cannot find out the date of Jesus' birth from either Luke or Matthew (who places it before 4 B.C.). Both Evangelists are really explaining in their own ways what the further spread of Christianity would be. Perhaps a horoscope of the messiah prepared by Magi in Bethlehem has influenced both narratives.—D.J.H.

115. A. VICENT, "La presunta sustantivación *to gennōmenon* en Lc 1, 35b," *EstBíb* 33 (3, '74) 265-273.

The exegesis of *to gennōmenon* in Lk 1:35b raises two questions: (1) The more famous is whether the participle refers to birth or to origin. (2) Has the real verbal-adjectival meaning of the participle yielded to a substantival sense? Only the latter question is discussed here, by looking at how recent exegetical trends have tended to find critical certainty in citing examples from Herodotus and Plato. The examination of the cited evidence, however, leads one to conclude that the exegete cannot and must not reckon with a strictly substantival sense of *to gennōmenon* here. The obvious translation of Lk 1:35b is still "that which is born."—S.B.M.

116. A. FEUILLET, "Les hommes de bonne volonté ou les hommes que Dieu aime. Note sur la traduction de Luc 2, 14b," *Bulletin de l'association Guillaume Budé* 4 (1, '74) 91-92.

The interpretation of *eirēnē en anthrōpois eudokias* in Lk 2:14b as "peace to those men whom God loves" on the basis of the use of *rāṣôn* in the Qumran scrolls involves several difficulties. (1) It assumes that *eudokias* is followed by *autou*. (2) The angels seem to offer messianic glory and peace to all people, not merely to one group. (3) Prior to this (cf. Lk 1:17, 51 ff., 76 ff.), Luke supposes that salvation involves a conversion accompanied by certain moral dispositions.—D.J.H.

117. M. P. JOHN, "Luke 2.36-37. How old was Anna?" *BibTrans* 26 (2, '75) 247.

The *heōs* in Lk 2:37 may be used to draw attention to the great length of Anna's widowhood ("up to as much as eighty-four years," cf. Mt 18:21-22). That she should have been considerably over a hundred years of age is not incredible.—D.J.H.

118. W. WILKENS, "Die Versuchungsgeschichte Luk. 4,1-13 und die Komposition des Evangeliums," *TheolZeit* 30 (5, '74) 262-272.

A comparison of Lk 4:1-13 with Mt 4:1-11 reveals Luke's purpose. In the first temptation "this stone" (4:3) and the less full version of Deut 8:3 (4:4) show that Jesus will not use his sonship for his own self-interest; he will use it to serve the suffering and the poor. This emphasis corresponds to Luke's thematic in 4:14—9:50. The second temptation deals with the question of the source of Jesus' rulership. *Anagagōn* (4:5) alludes to ascension theology (compare Mt 28:18). This thematic occurs in 9:51—19:27, which typifies the days of Jesus' being taken up, the time of the Exalted's rule, the time of mission, the time of the church. Luke is responsible for the climactic position of the third temptation which reveals the importance of Jerusalem, the place of Jesus' suffering, in his composition. This stress corresponds to 19:28—24:53. Luke gives the temptations of Jesus such a crucial place in the composition of his Gospel because he wants to highlight the suffering Christ and to show that the way of the church is a way of suffering.—R.J.K.

119. B. REICKE, "Die Fastenfrage nach Luk. 5,33-39," *TheolZeit* 30 (6, '74) 321-328.

Luke, as well as the other Synoptics, indicates that Jesus did not want his disciples to adopt the ascetical practice of fasting that the disciples of the Pharisees and of John the Baptist espoused and by means of which they sought to manifest their religiosity. But this teaching does not mean that Jesus forbade all fasting. Jesus' negative answer to the question of fasting does not stand in contradiction to the practices of fasting that are evidenced in other writings of the NT and in writings of the ancient church. Analysis of these practices shows that different forms and periods of fasting developed in the church. These were occasionally influenced by Jesus' teaching on fasting, but the predominant influences came from other sources.—R.J.K.

120. É. DELEBEQUE, "Sur un certain sabbat, en Luc, 6, 1," *Revue de Philologie* 48 (1, '74) 26-29.

The mysterious term *deuteroprōtō* follows *en sabbatō* and precedes *diaporeusthai* in some MSS of Lk 6:1 (cf. the Vulgate's *secundo primo*). The reading may depend on an original *biq* ("by force"): Jesus and his disciples were forced to enter the field to avoid going beyond the limits allowed for travel on the Sabbath. When the Greek letters beta and alpha were understood as representing numerical values, the term *deuteroprōtō* arose. The unnecessary occurrence of *dia* in *diaporeusthai* suggests that Luke was conscious of the sound combination made up of *biq* and *dia*.—D.J.H.

121. S. ZEDDA, "*Poreuomenoi sympnigontai* (Lc 8, 14)," *EuntDoc* 27 (1-2, '74) 92-108.

Translators and commentators have had trouble with this phrase, especially with the first word. A study of its usage indicates that *poreuomenos* is a descriptive participle, i.e. one that marks the transition from one action to another, as is found in the Hebrew verbs "rising," "going," and "sitting." Moreover, in the LXX, *poreuomenos* connotes continuity and progression, and as Luke imitates the LXX style, it is not surprising to see its influence here. In brief, the Evangelist is saying that the cares, riches, and pleasures of this life are constantly suffocating the word of God (and mankind itself) until they finally suffocate it entirely. This idea can be shown to harmonize perfectly with Luke's theology.—J.J.C.

Lk 9:23, cf. § 20-104.

122. [Lk 10:30-35] D. PATTE, "Structural Network in Narrative: The Good Samaritan," *Soundings* 58 (2, '75) 221-242.

The investigation of the major semiotic constraints in Lk 10:30-35 is carried out according to this pattern: the cultural structures, the structures of enunciation, and the deep structures (narrative, mythic, elementary). The truly religious person is to the robbers as the Samaritan is to the wounded man. The Samaritan is symbolically identified with the truly religious person in the same way that the wounded man is symbolically identified with the robbers (irreligious people). The priest and the levite have the state of the truly religious person but act partly as the robbers do. The Samaritan acts as the truly religious person even though he has the same state as the robbers and thus provides a valid mediation between the truly religious person and the robbers (chaos). Since it is a matter of becoming like the Samaritan, not of acting as he did, this text cannot be properly termed an example story (even though this misinterpretation goes back to Lk 10:37).—D.J.H.

123. [Lk 12] M. AVANZO, "Jesús y la Conducción de la Comunidad," *RevistBíb* 37 (1, '75) 16-22.

Lk 12 is a rich source for illustrating the relationship between Jesus and his community. The chapter has a concentric structure intended to highlight the call to enter the "little flock" (Lk 12:32). It shows that walking with Jesus is a journey with a definite goal: the kingdom of God (12:31). Jesus is presented as a shepherd and guardian of the flock, who has the authority to say, "I tell you" (vv. 4, 8, 27). Based upon the authority of God's word, his dynamic, pastoral leadership is exercised within a social community.—S.B.M.

124. C. J. A. HICKLING, "A Tract on Jesus and the Pharisees? A Conjecture on the Redaction of Luke 15 and 16," *HeythJourn* 16 (3, '75) 253-265.

Lk 15—16 may be a pre-Lukan redactional unit dealing with Jesus' attitude toward the Pharisees. The redactor shows Jesus first warning (chap. 15) and then condemning (chap. 16) them as incorrigibles who trust in themselves and despise others (cf. 18:9), bringing fatal consequences upon themselves. The main part of the article illustrates how the various components of chap. 16 contribute to this overall purpose. Drawing, it may well be, on accurate and even quite short-term

recollection, the redactor of Lk 15—16 points out that the Pharisees were themselves responsible for their failure to appreciate what Jesus was doing. The analysis of the Pharisees' sins in these chapters contrasts in content and precision of historical concern with the broad portrayal of the Pharisees elsewhere in Lk-Acts.—D.J.H.

125. G. LOHFINK, " 'Ich habe gesündigt gegen den Himmel und gegen dich.' Eine Exegese von Lk 15,18.21," *TheolQuart* 155 (1, '75) 51-52.

The OT genre of *Sündenbekenntnis*, as found in the LXX, especially Exod 10:16, removes difficulties from the verse. (1) Heaven is a circumlocution for God. (2) The change of preposition, *eis ton ouranon* to *enōpion sou*, is a stylistic variant without theological significance. (3) The sin against the father was a real one.—J.J.C.

126. L. J. TOPEL, "On the Injustice of the Unjust Steward: Lk 16:1-13," *Cath BibQuart* 37 (2, '75) 216-227.

The article aims to publicize F. Maass's contribution (in *Theologia Viatorum* 8 [1961]. 173-184) to the understanding of "injustice" in the parable of the unjust steward and to place it in a redaction-critical context. (1) At the earliest stage of the tradition (whether that of the historical Jesus or that of the Palestinian church), the parable meant that in the eschatological crisis Christians should muster all their prudence and strength and act decisively to inherit the kingdom (Lk 16:8). (2) Luke added his own theology of sharing with the poor as a giving to God (Lk 12:21, 33) that merits reward in heaven. The parable then meant that in an eschatological view one must use money to provide for others who will then be able to receive one (as God's agents) into the kingdom (16:9, 10-13). (3) When the whole unit on riches (16:1-31) was added to chap. 15, it completed the distinctly Lukan motif of forgiveness. The injustice of the steward became a key element of the parable, for the Christian is being asked to do something that appears "unjust" to human eyes and even scandalous to the Pharisees (15:2). The forgiveness that occurs seven times a day (17:3) goes beyond reasonable expectation and so reveals a higher justice, that of the merciful Father (6:36). Being faithful to this kind of justice is what makes the Christian steward trustworthy with true wealth and an heir of the kingdom.—D.J.H.

Lk 16:18, cf. § 20-105.

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Lk 18:1-8 consists of an introduction (v. 1), the parable (vv. 2-5), and the application (vv. 6-8). The application found in vv. 6-8a may well have been originally joined with the parable. By concluding the passage with v. 8b ("when the Son of Man comes, will he find faith on earth?"), Luke remains faithful to Jesus' eschatological perspective but adds Christological and paraenetic accents to the whole unit. By prefacing the parable with the remark about prayer (v. 1), he shifts the focus from the judge and the delay of judgment to the widow as the model of constancy in prayer.—D.J.H.

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128. [Lk 18:1-8] G. STÄHLIN, "Das Bild der Witwe. Ein Beitrag zur Bildersprache der Bibel und zum Phänomen der Personifikation in der Antike," *JahrbAntChrist* 17 ('74) 5-20.

G. Dellings suggestion [§ 7-168] that there exists in Lk 18:1-8 an allegorizing relationship between the widow and the eschatological situation of God's chosen ones is developed by an analysis of the image of "widow" in the OT and NT. The terms *'almānā* and *chēra* describe a woman living apart from her husband; the essence of widowhood is being left all alone in complete solitude. The image in the parable of the unjust judge must be viewed in the light of the tendency in antiquity to personify cities as women, the experiences of the destruction of Jerusalem in 587 B.C. and the exile, and the notion that the widow may one day be restored to her husband (cf. Isa 49:18; 54:6-7; 62:5; Rev 19:8; 22:17). In the parable the widow's stubborn persistence in prayer and the judge's autocratic freedom are emphasized so as to make the point that God, despite his sovereign freedom, is bound to heed the prayers of his own and to save them. The messianic note introduced in v. 8 ("when the Son of Man comes") may indicate that the widow will become a bride once more.—D.J.H.

Lk 19:11-27, cf. § 20-93.

Lk 20:9-19, cf. § 20-88.

129. J. KUDASIEWICZ, "Jeruzalem—miejscem ukazowań się zmartwychwstałego Chrystusa (Łk 24,1-52) [Jérusalem—lieu des apparitions du Christ ressuscité (Lc 24,1-52)]," *RoczTeolKan* 21 (1, '74) 51-60.

Luke knew of the Jerusalem and Galilee resurrection appearance traditions, but he consciously omitted Galilee from his listings so as to focus on Jerusalem. He drew inspiration for this choice from the OT and Jewish traditions, as well as from Paul and John, wherein Jerusalem played a special role.—J.P.

John

130. K. N. BOOTH, "The Self-Proclamation of Jesus in St. John's Gospel," *Colloquium* 7 (2, '75) 36-47.

The self-proclamation of Jesus in the Fourth Gospel (especially in the "I am" sayings) is governed neither by historical considerations nor by dramatic intensity, but rather by the Evangelist's theological perspective. By the way he is portrayed, Jesus ceases to be a figure merely of the past or even a past figure whose influence has extended into the present, and becomes a present reality addressing the readers of Jn on their own ground. While the vocabulary and style are Johannine, it is the living Christ (who is the risen Jesus) who speaks.—D.J.H.

131. R. T. FORTNA, "Christology in the Fourth Gospel: Redaction-Critical Perspectives," *NTStud* 21 (4, '75) 489-504.

(1) The value of the category *theios anēr* for understanding either the Christology of the Signs Gospel or that of John is questionable. The "full divinity" of Jesus is perhaps less inadequate as a formula summarizing the Christology of both source and completed Gospel. (2) While John heightens some docetic elements in the

source, on the criterion of Jesus' implication in human history it is more at the pre-Johannine than the Johannine level that we can speak of docetism. On the whole, John aims to refute the charge of ditheism made by some non-Christian Jews, without actually disavowing the docetism of the document that helped to elicit it. (3) The Signs Gospel, which contained both signs and passion, is not a "passion narrative with introduction," as is at least partly true of Mk, but rather an aretalogy with sequel. Jn, with its inclusion of the discourse material, is one continuous passion narrative, i.e. a single account of Jesus' revelatory glorification via his death and resurrection. (4) John does not intend ultimately to contradict his source. He takes it as a fundamental document whose true meaning he sets himself to interpret to his readers.—D.J.H.

132. U. B. MÜLLER, "Die Bedeutung des Kreuzestodes Jesu im Johannesevangelium Erwägungen zur Kreuzestheologie im Neuen Testament," *KerDog* 21 (1, '75) 49-71.

In John's Gospel, Jesus' death is described in a way that can highlight his glorification. The passion account picks up themes from the *Logos*-hymn. The physical death of Jesus has no particular relevance for John except in that it allows a manifestation of *doxa*. Even passages describing Jesus' humiliation (e.g. the crowning with thorns in Jn 19:1-3) serve to emphasize the unbelief of the world rather than to provide theological reflections on the salvific functions of suffering and death. John clearly does not share the Pauline view that Jesus and subsequent believers come to strength by the paradox of accepting weakness. Paul's *theologia crucis*, precisely because it perceived this paradox (2 Cor 6:4-5), is closer to reality. Furthermore, there are certain parallels between John's view and that of Paul's opponents in Corinth.—M.A.F.

133. B. M. NEWMAN, JR., "Some observations regarding the argument, structure, and literary characteristics of the Gospel of John," *BibTrans* 26 (2, '75) 234-239.

The Fourth Gospel is arranged according to this pattern: Prologue (1:1-18), John the Baptist and the first disciples (1:19-51), the book of signs (2:1—12:50), the book of glory (13:1—20:31), and the epilogue (21:1-25). Among its literary characteristics are inclusion, chiasm, double meaning, misunderstanding, irony, and explanatory comments.—D.J.H.

134. S. PANCARO, "The Relationship of the Church to Israel in the Gospel of St John," *NTStud* 21 (3, '75) 396-405.

The Fourth Gospel distinguishes between the terms "Israel, Israelite" and "the Jews" in such a way that the former refer to the believers (cf. 1:31, 47, 49; 12:13). But "Israel" is not the Gentiles. The ambiguity of John's use of *Ioudaios* is intelligible only against a background of Jewish Christians who have been expelled from the synagogue. In 11:50-52 the *ethnos* represents the Jewish nation and the *laos* Israel; the same distinction pervades the use of *aulē* and *poimnē* in 10:1-5, 14-16. The church for John is the new Israel, and this notion belongs to a Jewish-Christian context.—G.W.M.

135. H. QUECKE, "Zu den Joh-Fragmenten mit 'Hermeneiai,'" *OrChristPer* 40 (2, '74) 407-414.

The remarks on the lower half of the pages of the Fourth Gospel in certain Greek, Coptic, and bilingual MS fragments, which are labeled *hermēneia*, are indeed not commentaries but oracular proverbs unrelated to the text, as O. Stegmüller has recognized. An inventory of such fragments is provided here, and a number of the *hermēneiai* are reconstructed by comparison with the "oracles" of MSS D and g¹.—G.W.M.

136. M. ROBERGE, "Notices de conclusion et rédaction du quatrième évangile," *LavThéolPhil* 31 (1, '75) 49-53.

At a number of points in the Fourth Gospel there are statements concluding narratives and discourses that have many features in common: 1:28; 2:11; 4:54; 6:59; 8:20; 10:6; 21:14. Stylistically, for example, they all begin with a demonstrative, they share certain similar constructions, and they are independent of the preceding context. In terms of content they are mostly concerned with identifying places, counting episodes, and describing reactions of witnesses or auditors. An examination of these features suggests that the statements are the work of a secondary redactor of the Gospel.—G.W.M.

137. M. C. TENNEY, "Topics from the Gospel of John. Part II: The Meaning of the Signs," *BiblSac* 132 (526, '75) 145-160; "Part III: The Meaning of 'Witness' in John," (527, '75) 229-241. [Cf. § 19-991.]

The signs in the Fourth Gospel are best seen as actual occurrences related from the memory of John, son of Zebedee; they are vivid pictures of Jesus' response to human situations that typify various aspects of need. They are intended to evoke a personal belief in Christ and to provide a foretaste of his ultimate glory.

The "witness" in Jn is mainly to the character and significance of the person of Jesus. The concept is closely related to the progressive presentation of Jesus in the Johannine narrative and is especially emphasized in those sections that deal with Jesus' ministry. The witnesses to Christ are the Father, Jesus himself, John the Baptist, Jesus' works, the Scriptures, the Holy Spirit, and the disciples. [To be continued.]—D.J.H.

138. O. TUÑÍ, "El cuarto evangelio y la cuestión histórica," *EstEcl* 50 (192, '75) 55-75.

This study, following in the footsteps of É. Trocmé's *Jésus de Nazareth* (1971), asks whether the impasse of the New Quest is not owing to some fundamental fault in method. It deals with the problem of the historicity of the Fourth Gospel by discussing first the Gospel itself and the various attempts at reconstructing a life of Jesus, the question of sources and literary criticism, and the "new look" in the study of the Fourth Gospel. Then it takes up the question of historical truth in the Gospel. Finally it examines the historical value of the Fourth Gospel, its quality of witness, the role of "seeing" and of "hearing" in it, the chronological data furnished by it, and the fact that it presents a "dogmatic history." It is hoped that such an inquiry will help to broaden the horizon of the question of the historicity of the Gospel accounts and particularly of the Fourth Gospel.—S.B.M.

139. M. VELLANICKAL, "Jesus of the Fourth Gospel," *Biblehashyam* 1 (1, '75) 55-74.

The Fourth Gospel is a record of signs that present Jesus as Christ and Son of God (cf. 20:30-31). It far exceeds the other Gospels in its concentration on the person of Jesus. The main part of the article shows how all the aspects of Johannine Christology flow from the Evangelist's understanding of Jesus as Christ and Son of God.—D.J.H.

Jn, cf. §§ 20-223, 281, 307, 311.

140. [Jn 2:1-11] A. MURTONEN, "'Wedding at Cana.' On Comparative Socio-Linguistic Background," *Milla wa-Milla* 14 ('74) 32-46.

A verse-by-verse analysis of Jn 2:1-11, with special attention to its "strange details," reveals that the story had passed from its original Aramaic form into a Greek version before it reached the Evangelist. The original story appears to have been about a communal banquet at which Jesus and his family played an important role. As the story passed over into the Hellenistic world, what was extraordinary about Jesus was clarified in such a way that it became miraculous and divine.—D.J.H.

- 141r. [Jn 2:1-11] B. OLSSON, *Structure and Meaning in the Fourth Gospel* [cf. *NTA* 19, p. 113].

B. STOLT, *LingBib* 34 ('75) 110-123.—Summary of contents. Since the text-linguistic method adopted by the author is in the early stages of its development, the reader is not given a satisfactory discussion of the representative character of the texts chosen for analysis, a precise definition of concepts, a systematic treatment of Johannine symbolism, and a clear statement about the relations between the OT events and those described by John. But on the whole this is a pioneering work that demonstrates both the possibilities and the limitations of the new methods.—D.J.H.

142. G. RICHTER, "Zum sogenannten Taufetext Joh 3,5," *MünchTheolZeit* 26 (2, '75) 101-125.

Scholars generally admit that, in Jn 3:1 ff. the Evangelist is using traditional material, e.g. the expression "the kingdom of God," which occurs only here in the Gospel. The Jewish-Christian source document speaks of a baptism that is a rebirth from (water and) the Spirit, but the Evangelist gives a new interpretation to rebirth, i.e. a birth from above. Furthermore, the witness of Jesus is contrasted with that of Nicodemus. The synagogue leader, as representative of Jewish Christianity and eyewitness to Jesus' signs, confesses Christ as the prophet-Messiah-teacher raised up by God to proclaim authoritatively that rebirth from (water and) the Spirit is necessary for salvation. On the other hand, Jesus witnesses to and authoritatively proclaims the heavenly, i.e. that being born from above is necessary for salvation. The expression "being born from above" is never used in the Gospel for baptism, and neither the Evangelist nor the secondary redactor speaks in a positive way of Christian baptism directly or indirectly. Besides, Jesus

himself does not baptize (Jn 4:2). Consequently the question arises whether the Evangelist and his church had a practice of baptism; but even if they did not, the omission would not indicate that the sacrament was not administered in the universal church. John is not attacking the sacrament; he is correcting a false Christology. The early rituals (Tertullian, Hippolytus, Ambrose) contain no baptismal formula in our modern sense, but the questions proposed to the one being baptized elicit a paraphrased creed.—J.J.C.

Jn 4:1-42, cf. § 20-141r.

143. [Jn 7:48-49] M. AVANZO, "Las Relaciones entre los Rabinos y el Pueblo," *RevistBib* 37 (1, '75) 9-15.

Jn 7:48-49 shows the distance that separated the rabbis from Jesus and from the people themselves. The article uses this text as a basis for outlining the relationship between the rabbis and the people, a relationship that varied according to religious, cultural, social, economic and political situations. In times of crisis the distance between the rabbis and the people tended to grow and became greater still with the rise of the Christian faith, especially in Galilee.—S.B.M.

144. T. BAARDA, "An Archaic Element in the Arabic Diatessaron? (T^A 46:18 = John xv 2)," *NovTest* 17 (2, '75) 151-155.

The appearance of the introductory phrase to Jn 15:1 ("And he said to them") suggests that the Arabic Diatessaron preserves the original Diatessaron here, the more so because the Western Diatessaron tradition has the same wording in the same setting. Furthermore, the use of 'ūd ("tree" or in a general sense "wood") for "branch" in the Arabic Diatessaron of Jn 15:2 implies that the Syriac may have been *gpetā* ("vine") rather than *šbištā* ("shoot"). This reading may be an echo of the early Syriac tradition (Aphrahat, Ephraem, Cyrillona) that had "vineyard" for "vine" and "vine" for "branch" in Jn 15:1, 5.—D.J.H.

145. L. STACHOWIAK, "Modlitwa arcykapłańska (J 17). Refleksje egzegetyczne (Das hohepriesterliche Gebet [Jo 17]. Eine exegetische Besinnung)," *Roczn TeolKan* 21 (1, '74) 85-94.

An exegetical reflection on John 17. The article is primarily concerned with the significance of the ideas about unity and love expressed in the passage. The Christological, even Trinitarian, motifs indicate mature theological consideration and allude in part to the problems of the Johannine community.—D.J.H.

146. A. SHAW, "Image and Symbol in John 21," *ExpTimes* 86 (10, '75) 311.

In Jn 1—20 the imagery, more allusive than definite in the early chapters, is personal in character and centered on Jesus. By contrast, the imagery in Jn 21 is more mechanical in character and less Christ-centered; it is more disposed to use allegorical or even arithmetical forms. This difference is yet another argument for regarding the last chapter of Jn as an addition to the original, probably by a different writer.—D.J.H.

Acts of the Apostles

147. C. BURINI, "Gli studi dal 1950 ad oggi sul numero e sulla classificazione dei discorsi degli 'Atti degli Apostoli'. Un contributo d'individuazione (II)," *Laurentianum* 16 (1-2, '75) 191-207. [Cf. § 19-999.]

This second part analyzes the concept and the use of the "discourse" in ancient and modern authors and the individual samples of *oratio recta* in Acts in order to determine how many of them are "discourses" in the proper sense. The concept of "discourse" is examined in the ancient Greek historians (Herodotus, Diodorus Siculus, Strabo, etc.). In the analogous case of the biblical historians (Ruth, Esther, Samuel, Maccabees) the discourse is a "stylistic variant" used to lend weight and solemnity to the matter. Unlike the modern insistence on unconditional fidelity to the words of the speaker, the discourses in Acts are not "faithful" transcriptions but free compositions. The article then tabulates the verses in Acts that are "discourses" as distinct from other forms of *oratio recta* like dialogues, prayers, requests, and letters. The discourses proper are then classified as one of the following: missionary discourse, apology, ecclesial discourse (e.g. 1:16-22), farewell discourse, juridical plea (24:20 ff.), or exhortation (19:35-40).—S.B.M.

148. H. J. B. COMBRINK, "Parresia in Handelinge" [*Parrēsia* in Acts], *NedGeref TeolTyd* 16 (1, '75) 56-63.

A structural analysis of the *parrēsia*-passages in Acts reveals that this concept appears in kerygma-contexts where opposition and strife are presupposed. Speaking with *parrēsia* is the result of fulfillment by the Holy Spirit and is a new gift of God to uneducated and simple men. It is a speaking with authority, referring to the fulfillment of Scripture in the coming of the kingdom in Christ, who as *kyrios* pours out his Spirit. Often *parrēsia* is the result of healings and signs that accompanied the apostles' preaching.—B.C.L.

149. B. REESE, "The Apostle Paul's exercise of his rights as a Roman Citizen as recorded in the book of Acts," *EvangQuart* 47 (3, '75) 138-145.

After surveying the rights of Roman citizens in the provinces, the article examines Paul's exercise of these rights in Acts 16, 22, and 23. Paul's response in these instances was much more than passive, unquestioning submission to the authorities of the state. In each case, Paul held the magistrates to their duty to protect his rights.—D.J.H.

Acts, cf. §§ 20-110—111, 113.

150. E. NELLESSEN, "Tradition und Schrift in der Perikope von der Erwählung des Mattias (Apg 1,15-26)," *BibZeit* 19 (2, '75) 205-218.

(1) The accounts of Judas' death and burial in Mt 27:7-8 and Acts 1:18-19 are different versions of one Aramaic original. The citation from Ps 69:26 belonged to the pre-Lukan form of the story. (2) The parallelism in Acts 1:17 and the paratactic sentence-structure in vv. 23, 24, and 26 suggest that the story of the choice of Judas' replacement also depends on an Aramaic original. M. Wilcox [§ 18-540] has shown that v. 17 uses the Palestinian Targum of Gen 44:18 as

a model. The most likely *Sitz im Leben* remains the early days of perplexity within the church. (3) Whoever shaped Ps 69:26 to fit the tradition of Judas' death acted within the bounds of Jewish custom (cf. Mal 1:10 in *CD* 6.13 and Hab 2:15 in *1QpHab* 11.3). In the Aramaic stage, the traditions about Judas' death and the field of blood may have been connected with Ps 69:26 and the tradition about the election of Matthias with Ps 109:8. The unevennesses remaining in Luke's narrative reveal how cautious and respectful he was in imposing his own theological conceptions on early Christian traditions.—D.J.H.

151. G. LOHFINK, "Der Losvorgang in Apg 1,26," *BibZeit* 19 (2, '75) 247-249.

What does *edōkan klērous autois* in Acts 1:26a mean? Comparison with the Hebrew of Lev 16:8 shows that *edōkan* is a Hebraism and that *autois* is a *dativus commodi*. The expression should be translated: "They cast lots for them." Acts 1:26a assumes that the election of Matthias took place with the aid of two lots on which "for Joseph" and "for Matthias" had been written. These lots were placed in a vessel and shaken; the lot that came out first determined the one whom God wished to replace Judas. The familiarity with the Hebrew OT and the knowledge of Jewish customs displayed in Acts 1:26a indicate that in Acts 1:15-26 an old Palestinian account has been reworked. Certainly *edōkan klērous autois* cannot be attributed to Luke.—D.J.H.

152. H. J. TSCHIEDEL, "Ein Pfingstwunder im Apollonhymnos (*Hymn. Hom. Ap.* 156—164 und Apg. 2, 1—13)," *ZeitRelGeist* 27 (1, '75) 22-39.

In epic poetry gods and men are often associated, and the epiphany of the divine is displayed in the miraculous. Such is the case in the festival praise of Apollo by the Delian maidens, uttered in such a way that men of every dialect thought they were saying it in their own tongues (*Homeric Hymn to Apollo* 156-164, reading in line 162 *bambaliastyn* "nonsensical prattling" [i.e. to a stranger in the dialect] instead of *krembaliastyn* "rattling with castanets"). Similarly at the festival of Pentecost (Acts 2:1-13) the disciples are understood in the various dialects of their audience. Both texts deal with an auditory miracle. In Acts the disciples are heard speaking prophetically in proclamation of God's mighty deeds; in the Homeric hymn the maidens sing of the Delian Triad and of people from bygone times. Striking at both the festival of Apollo and Pentecost is the epiphany of the cultic leader (in both cases no longer visibly present) through a miracle with predominately intellectual rather than sensory appeal.—F.W.D.

153. G. FERRARO, "*Kairoi anapsyxeōs*. Annotazioni su Atti 3, 20," *RivistBib* 23 (1, '75) 67-78.

The source of Luke's expression *kairoi anapsyxeōs* lies in the LXX's terms *anapsyxis* and *anapsychein* with their allusion to the Sabbath repose. In the early chapters of Acts the "last days" (2:17) and the times of refreshment express the tension between the eschaton already present with the gift of the Holy Spirit and the eschaton that must come with the return of the Lord from heaven in order to establish his definitive kingdom. Hence, influenced by the LXX and probably by the current apocalyptic outlook, the Lukan expression, *kairoi anapsyxeōs*, designates the parousia of Christ and with it the proper eschatological concept.—J.J.C.

154. J. T. LIENHARD, "Acts 6:1-6: A Redactional View," *CathBibQuart* 37 (2, '75) 228-236.

Acts 6:1-6 cannot be passed off merely as an introduction to the "Stephen cycle." Rather, Luke seems to have joined an independent narrative about the institution of the Seven to the Stephen episode. Analysis of the text suggests that vv. 1, 5-6 report a received tradition (though there are redactional elements) according to which the dispute between the Hellenists and Hebrews was resolved by the appointment of seven men, whose names are preserved, to an office within the community. The redactor (in vv. 2-4) focuses attention on the fact that the process of choice takes place in two steps: The community chooses the candidates, and the Twelve—the authoritative body in the community—commission them in office.—D.J.H.

155. M. HENGEL, "Zwischen Jesus und Paulus. Die 'Hellenisten', die 'Sieben' und Stephanus (Apg 6,1-15; 7,54—8,3)," *ZeitTheolKirch* 72 (2, '75) 151-206.

(1) The "Hellenists" in Acts 6:1 (and 9:29) were inhabitants of Jerusalem who spoke Greek as their mother-tongue, while the "Hebrews" were Aramaic-speaking Jews who probably knew at least some Greek. (2) The linguistic differences within the Christian community at Jerusalem must have led quickly to the formation of a "second" community. The existence of several synagogues in Jerusalem (cf. Acts 6:9; 24:12) shows that the formation of a new group for worship would not have been considered extraordinary. The Hellenists chose "the Seven" as their equivalent to the Twelve of the Hebrews. (3) The stoning of Stephen was a mob-action carried out by members of the Greek-speaking synagogues of Jerusalem. The martyr Stephen serves as the paradigm for the Spirit-led enthusiasm of earliest Christianity; his criticisms of the Law and the Temple are bound up with the eschatological enthusiasm of the Hellenist Christians. The persecution and expulsion of the Jewish-Christian Hellenists from the holy city may have inspired the expansion of the Christian mission. Because the Hellenists of Jerusalem first translated the Jesus-tradition into Greek and prepared the way for Paul's proclamation of freedom by their criticism of legalism and ritualism, they alone fully deserve the title "the pre-Pauline Hellenistic community."—D.J.H.

156. [Acts 8:4-13] J. W. DRANE, "Simon the Samaritan and the Lucan Concept of Salvation History," *EvángQuart* 47 (3, '75) 131-137.

Luke's portrayal of Simon in Acts 8:4-13 as a sincere, if somewhat confused, believer stems neither from his lack of awareness regarding the tradition of Simon as the originator of the gnostic heresy nor from an effort to support the claims of early catholicism by clothing the narrative in obscurity. Rather, the portrayal must be seen as an instance of Luke's practice of mentioning Samaria or Samaritans at strategic points in his presentation of salvation history (e.g. Lk 9:51-56; 10:30-37; 17:11-19; Acts 1:8; 9:31). Once Jews and Samaritans were reunited in Christ, the Christian message was extended to the first truly Gentile converts (Acts 10—11) and ultimately to Rome itself. Luke was concerned that the real significance of God's act in Jesus Christ might be made clear; this was the only hope of that unity in both church and world, which Luke saw as such a desirable goal even in his day.—D.J.H.

Acts 8:9-10, cf. § 20-307.

157. J. CORELL, "Actos 10, 36," *Estudios Franciscanos* 76 (1, '75) 101-113.

Acts 10:36 is one of the most difficult problems in NT textual criticism. Its weak points are the particle *gar*, the relative *hon*, and the punctuation throughout the verse, especially in 36b. Exegetically, the most disputed question is the *ho logos*. Contextually, the function of v. 36 is in dispute, whether it is a continuation of vv. 34-35, or the beginning of the kerygma in vv. 37-43, or whether it is out of context altogether. The various hypotheses are outlined in a sketch of the history of the interpretation of the verse. Then a reading of the Greek text is proposed in which *gar* has an explicative sense as in Acts 13:36-37; Mt 18:7, etc.: "Indeed, God sent the Word to the children of Israel, proclaiming the good news of peace through Jesus Christ, but He is the Lord of all." The verse is the scriptural proof of what is said in vv. 34-35. V. 37 begins the kerygma which, as usual, follows a chronological order.—S.B.M.

158. [Acts 27—28] C. J. HEMER, "Euraquilo and Melita," *JournTheolStud* 26 (1, '75) 100-111.

In arguing that Mljet rather than Malta was the island of Paul's shipwreck, A. Acworth [§ 18-180] maintains that the storm-wind that drove the ship from Crete was a southeaster (*euroklydōn*) rather than a northeaster (*eurakylōn*). But his objections against the textually superior *eurakylōn* are not established. Furthermore, the geographical, navigational, ethnographical, and zoological arguments do not necessarily demand the identification of Mljet as the island of Melita. Also, the argument that the ship was blown off course does not justify the conclusion that the wreck was far from its expected route. The traditional identification of Melita as Malta must be accepted, not because it is traditional, but because it is correct.—D.J.H.

159. R. A. KRAFT, "A Sahidic Parchment Fragment of Acts 27:4-13 at University Museum, Philadelphia (E 16690 Coptic 1)," *JournBibLit* 94 (2, '75) 256-265.

In 1968 J. M. Robinson successfully identified as part of the account in Acts 27 a Coptic fragment preserved at the University of Pennsylvania. This article presents a description of that fragment, photographs of both sides containing Acts 27:4-9 (recto) and 27:9-13 (verso) respectively, a reconstruction on the basis of continuous text provided by the other preserved manuscripts of Acts in Sahidic, an English translation, and notes on the transcription. The forms of the Greek letters and of the special Coptic letters suggest a 5th- or even 4th-century date of origin. [The article was prepared in consultation with Robinson.]—D.J.H.

160. E. HANSACK, "'Er lebte . . . von seinem eigenen Einkommen' (Apg 28,30)," *BibZeit* 19 (2, '75) 249-253.

The translation of *en idiō misthōmati* in Acts 28:30 as "in his own hired dwelling" is incorrect. The word *misthōma* never means "hired dwelling" in Greek literature, and its occurrence in Acts 28:30 is not understood in this way in Greek patristic writings. Even the Vulgate's *in suo conducto* does not have the sense of

"hired dwelling." The error in translation seems to go back to the Middle Ages. The expression should be translated "at his own expense" (i.e. from his own income, from the work of his own hands).—D.J.H.

EPISTLES—REVELATION

Paul

161. J. ALONSO DÍAZ, "Restricción en algunos textos paulinos de las reivindicaciones de la mujer en la Iglesia," *EstEcl* 50 (192, '75) 77-93.

The contemporary interest in vindicating the pastoral ministry of women directs attention to two Pauline passages, 1 Tim 2:11-15 and 1 Cor 14:34-35. Since these texts were utilized in the Montanist controversy, the article begins by reviewing the role of women in the Montanist movement and the use of the two texts in the polemics against it. Then the article asks whether 1 Cor 14:34 and 1 Tim 2:11-15 are later additions. The time when such additions might have been made is difficult to determine especially in the case of the Pastorals. There are reasons, however, for assigning the additions to the time of the Montanist controversy, when the texts could have been added to make more explicit Paul's views on women's prophesying in the church. But if the verses themselves are so adamantly opposed to Montanism, it is precisely because Montanism had gone too far. The article concludes with a summary of the objections that could be brought against the hypothesis.—S.B.M.

162. J. G. BISHOP, "Psychological Insights in St Paul's Mysticism," *Theology* 78 (660, '75) 318-324.

Conformity with Christ is the essence of Pauline mysticism. It comprehends all experiences in terms of dying and rising with Christ and looks forward to a cosmic reconciliation (cf. Rom 8:19-22), a hope inapposite alike to nature and world-renouncing mystics. For Jungian psychotherapy the Christ is one among many reconciling symbols, but for Paul the Christ as paradigm and enabling power is the key to evaluating whatever happens. Paul's mysticism constitutes an authoritative expression of Christian discipleship and has shaped Christian devotion over the centuries.—D.J.H.

163. C. BUTLER, "Was Paul a Male Chauvinist?" *NewBlackfr* 56 (659, '75) 174-179.

Paul's main object was to teach about Christ's work for all, not about differences of racial, social, and sexual status. Yet he refused to be dominated by the idea of a static order of creation and gladly accepted the help of female co-workers. Paul's undeserved reputation as a misogynist arose because the Pastorals were taken as his compositions and were used by early writers as a basis for teaching about the woman's role in the church.—D.J.H.

164. J. G. GIBBS, "The Cosmic Scope of Redemption According to Paul," *Biblica* 56 (1, '75) 13-29.

Recent studies on Wisdom Christology, the concept of Jesus' pre-existence, early Christian uses of Ps 110, and Christological hymns demonstrate multiple attestations in early Christology to the sovereignty of Jesus, including a possi-

bility of his transcendence over creation. It is not surprising to discover that, in agreement with the earliest church, Paul emphasized the Lord's sovereignty, notably in a Christology that stressed the cosmic scope of redemption. There is reason to be on guard (especially in interpreting Col 1:15-20) against theological presuppositions that cannot admit the importance for Paul of the relation between Christ and creation. A final section contrasts the author's findings with the position of C. StuhlmueLLer on the topic.—D.J.H.

165. J. M. LECEA, "La unión a Cristo. Una interpretación del pensamiento Paulino a través de los comentarios de Santo Tomás," *Salmanticensis* 21 (1, '74) 7-26.

Both *Mystici Corporis Christi* and *Mediator Dei* warn against false interpretations of Christ's presence in the believer. The present study arranges and analyzes the thought of St. Thomas on the subject. Thomas discusses the Pauline doctrine of Christ's central position in the "new creation" in treating the Father's gift of grace: gift of blessing, of election, and of predestination. Thomas's understanding of supernatural life, moreover, leads to an examination of how he explained Paul's teaching on Christ as the new life of the righteous. The new creation is understood as a vital principle present in the soul of the just by faith. Thomas treats this new life, its conformity to Christ, and the need to walk in its newness in order to reign with Christ in glory. Each stage in the life of the Christian is marked by the "mystical" presence of Christ, the cause of our salvation and the model of our existence.—S.B.M.

166. M. LEGIDO LÓPEZ, "Perspectivas sobre la comprensión paulina de la historia salvífica (1893-1972)," *Salmanticensis* 22 (1, '75) 5-24.

Paul's theology can be understood only within the framework of the history of salvation. But to understand his point of view we need to turn to the fragmented past and try to grasp its significance. This can only be done by having ready to hand the results of historical-critical research on Paul. The article traces the progress of this research in two major stages: from 1893 to 1945 (J. Weiss, A. Schweitzer, O. Cullmann, W. G. Kümmel, and C. H. Dodd), and from 1945 to 1968 (H. Conzelmann, E. Käsemann, L. Goppelt). From this research one may conclude that Paul gives only the bare outline of God's eschatological action, that the evolution of Paul's eschatology is closely linked to that of his Christology and ecclesiology, and that this evolution took place within the context of Jewish apocalyptic and Hellenistic enthusiasm.—S.B.M.

167. S. SABUGAL, "La conversión de S. Pablo en Damasco: ¿ciudad de Siria o región de Qumrân?" *Augustinianum* 15 (1-2, '75) 213-224.

Paul's own testimony (Gal 1:15-17) and the three-fold Lukan description of Paul's conversion on the road to Damascus (Acts 9:1-19a; 22:3-16; 26:1-18) are seen in a fresh light if this locality is taken to be the region of Qumran, referred to figuratively as "the region of Damascus." This hypothesis, besides resolving the inherent difficulty in the traditional identification of Damascus with a city of Syria, explains the origin of the literary and doctrinal contacts between Qumran literature and the Pauline letters. This synthesis of the historical problem relating to the place of Paul's conversion continues the study presented in a monograph,

Análisis exegetico sobre la conversión de S. Pablo. El problema teologico o historico (1975).—M.P.H.

168. H.-M. SCHENKE, "Die Weiterwirken des Paulus und die Pflege seines Erbes durch die Paulus-Schule," *NTStud* 21 (4, '75) 505-518.

A discussion of Paul's continuing influence in the early church with special interest in these major issues: the various estimates of Paul in antiquity (by Jewish Christians, Gnostics, and the Apostolic Fathers), the collecting of Paul's letters into a corpus (critiques of the theories of E. J. Goodspeed and W. Schmithals along with the author's own observations), the development of the saga about Paul, the content of the oldest collection of Pauline writings (1 Cor, [2 Cor], Gal, Phil, 1 Thes, Rom), the rise of deuter-Paulinism (as seen in Col, Eph, 2 Thes, 1 Pet, Pastorals), and the influence of Paul at Rome. The article is a section from the forthcoming *Einleitung in die Schriften des Neuen Testaments*.—D.J.H.

169. H. SCHÜRMANN, "Haben die paulinischen Wertungen und Weisungen Modellcharakter? Beobachtungen und Anmerkungen zur Frage nach ihrer formalen Eigenart und inhaltlichen Verbindlichkeit," *Gregorianum* 56 (2, '75) 237-271.

Do the practical, paraenetical values and moral injunctions of Paul oblige forever, or are they time-conditioned so that now they can serve only as models for conduct? In answer to this question the article offers an extensive critique of the literature and presents judgments on the wide range of Pauline moral statements. Among the conclusions are these: One should distinguish between admonitions that are "transcendental" or general and those intended for a group or a special situation. The "transcendental" admonitions are pervaded by the basic demand for loving dedication to God and the neighbor. In general the moral values and injunctions of the apostle can claim to have permanent obligatory force, even if in individual cases they do so in quite different ways. Thus the apostle does not propose his "transcendental" teaching with the unlimited authority he ascribes to the Lord's words. On the other hand, the more definite and specific a command is, the greater the need to prove its universal validity. Some parade the teachings on obedience to the state (Rom 13:1-7), the covering of woman's head (1 Cor 11:2-16), and the subordination of women (Eph 5:22-33) as proof that all the moral teaching of Paul—and the NT—is historically relative and hence not always binding. It is true that these regulations are influenced by the situation of that age, but one should ask whether and to what degree these injunctions are now valid in an analogous, approximative, and adapted manner. The latter judgment involves hermeneutic, while the article deals only with the exegetical and preliminary question.—J.J.C.

170. M. SIMON, "The *religionsgeschichtliche Schule*, fifty years later," *RelStud* 11 (2, '75) 135-144.

The relationship between Paul and the pagan mysteries was a favorite topic of the history-of-religions school as exemplified by A. Loisy and R. Reitzenstein. The present disfavor of the school stems from our awareness of the close link that unites Paul to Jesus and our recognition of Paul's deep roots in Judaism. Among

the issues raised by the school and its opponents are the role of Christ as a redeemer god, the significance of the parallels between early Christianity and the mystery religions, and the possibility of mutual influences. While the baptismal rite is directly inherited from Jewish practice, the Pauline interpretation of it seems to be influenced in some measure by the type of religious ideology underlying the Isiac initiation. That much can be reasonably conceded to the history-of-religions school.—D.J.H.

171. D. STANLEY, "Freedom and Slavery in Pauline Usage," *Way* 15 (2, '75) 83-98.

For Paul, freedom from the Law came to mean the liberation from sin and death that opened up the possibility of existence under the dynamic direction of the Holy Spirit. He found the vocabulary connected with slavery apt for expressing certain Christian values because he viewed orientation to Christ as the abdication of self-interest. His outlook differed radically from the political and philosophical concepts of freedom in antiquity.—D.J.H.

- 172r. J. S. Vos, *Traditionsgeschichtliche Untersuchungen zur paulinischen Pneumatologie* [cf. *NTA* 18, p. 251].

J. D. G. DUNN, *JournTheolStud* 26 (1, '75) 170-172.—The whole discussion is valuable so far as it goes, and the recognition and elaboration of the relations between Spirit and righteousness and between Spirit and Christ in Paul are especially to be welcomed. Yet V assumes too quickly that 1 Cor 6:11 is baptismal tradition, and his verdict that there is nothing specifically Pauline in 1 Cor 15:44-50 and his lack of attention to Paul's responses to incipient gnosticism and enthusiasm are surprising. Tradition history tends to assume that any new developments were simply the end product of a process of literary natural selection and does not take sufficient account of the influence of Christian experience in shaping concepts and theology.—D.J.H.

173. L. E. WRIGHT, "Paul Revisited: From Cult to Cosmos," *JournRelThought* 32 (1, '75) 110-122.

An assessment of Paul's impact on 20th-century life and thought, with special emphasis on Bultmann's understanding of NT theology. While building on the strengths of the Pauline vision, we must recover whatever of cosmic dynamics the experience of the historical Jesus can yet suggest.—D.J.H.

174. H. ZIMMERMANN, "Grundlage und Sinn der paulinischen Ermahnung," *Catholica* 29 (1, '75) 20-29.

To be in Christ is the basis for Paul's own Christian existence and furnishes the key to understanding his proclamation. Jesus Christ, therefore, is the heart of the apostle's preaching, especially in weakness, wherein the divine power becomes manifest. For us today the Pauline admonitions of Rom 12 can be understood if we realize that they are gospel, glad tidings that remind us of the grace given us but at the same time contain an imperative actuated by obedience, not to an external law, but to Jesus Christ, who is given to us as a new life.—J.J.C.

Paul, cf. §§ 20-132, 210, 236, 272, 278, 281.

Romans, 1—2 Corinthians

175. T. BOMAN, "Die dreifache Würde des Völkerapostels," *StudTheol* 29 (1, '75) 63-69.

It is not necessary to suppose, as J. Jervell does [§ 16-252], that Paul had in mind the Jews in Jerusalem when he composed Romans. Rather, Paul, the apostle to the non-Jews, wished to introduce himself to the community at Rome in order to prepare for his planned visit on the way to Spain. In presenting his gospel, he also presented himself as Jew, Greek (i.e. born in a cosmopolitan city, a master of the Greek language), and Roman (i.e. having Roman citizenship). Whether the community at Rome consisted mainly of Jews or non-Jews cannot be determined from the epistle itself. Much more important than that is the apostle's intention of winning Jews and Jewish Christians to his gospel.—D.J.H.

176. W. S. CAMPBELL, "Some Recent Literature on Paul's Letter to the Romans: A Critical Survey," *BibTheol* 25 (2, '75) 25-34.

A discussion of some recent publications on Romans with special emphasis on the commentaries by E. Käsemann, M. Black, J. C. O'Neill, and C. E. B. Cranfield. Further research is needed on the literary *Gattung* to which the letter belongs and the actual conditions that existed in Rome at the time of writing. Progress has been made toward a better understanding of Paul's view of the Law and in relating the problems of Rom 14 to a split along Jewish-Gentile lines. There is a greater willingness to accept Rom 16 as part of the original letter and a fresh interest in Paul's understanding of the righteousness of God, his use of the OT, and his eschatology.—D.J.H.

- 177r. E. KÄSEMANN, *An die Römer* [cf. *NTA* 18, p. 249; §§ 19-1026r—1028r].

P. GISEL, "L'épître aux Romains relue par E. Käsemann," *RevThéolPhil* 25 (1, '75) 45-53.—Those who are familiar with K's previous writings will find once more his favorite themes; those who are not will discover how far he has moved away from Bultmann. Rather than trying to fit Paul's theological terminology into modern categories, K lets the tensions therein speak for themselves. The strength (and perhaps sometimes the weakness) of the commentary is the effort to explain each passage with respect to the whole of Pauline thought. A sketch of Paul's theological model as understood by K concludes the article.—D.J.H.

- 178r. ———, *Idem*.

H. HÜBNER, "Existentielle Interpretation der paulinischen 'Gerechtigkeit Gottes.' Zur Kontroverse Rudolf Bultmann—Ernst Käsemann," *NTStud* 21 (4, '75) 462-488.—A discussion of the debate between Bultmann and Käsemann regarding the meaning of *dikaiosynē theou*, with specific reference to K's interpretations of Rom 1:16-17; 1:18—3:20; 3:21-26; 5:12-21; 6—8. The difference between the two surfaces most clearly in Bultmann's neglect of the cosmic aspect of *dikaiosynē*. Bultmann's introduction of existential interpretation into theology is a great service that cannot be prized too highly. But existential interpretation runs the risk of being misunderstood in a narrowly individualistic way. By presenting an at least implicitly existential interpretation with a strong emphasis on the world-relatedness of human existence, K has sharpened our consciousness on this matter. Though

it is certainly one of the most significant NT commentaries of this century, even this book shows that the discussion about existential interpretation is not over.—D.J.H.

179. L. LEGRAND, "The Tragedy of Man according to St. Paul," *Jeevadhara* 5 (26, '75) 135-147.

The message of Paul is essentially that of the saving power of the love of God in Christ Jesus our Lord. But the joy of this salvation cannot be experienced without an awareness of one's hopeless situation. In Rom 1—3 Paul describes a world in chaos, i.e. under the wrath of God. Humanity exists under the tyranny of sin (Rom 3:9), death (Rom 5:12-21), the Law (Rom 7), and the flesh (Rom 7:15-25).—M.P.H.

180. [Rom 4:25] B. MCNEIL, "Raised for our Justification," *IrTheolQuart* 42 (2, '75) 97-105.

When we say that Christ died for our sins, we are asserting that Jesus' death was of ultimate significance in the intentions of God. Rom 4:25 ("who was put to death for our trespasses and raised for our justification") expresses best the relationship between the cross and the resurrection. In both, it is God who acts, and together the cross and the resurrection of Jesus form a single mighty act of the Father. In constructing a doctrine of the atonement the alternative "cross or resurrection" is the product of a false antithesis.—D.J.H.

181. [Rom 5—8] M. H. CRESSEY, "The Meaning of the Nairobi Theme: A Pauline Perspective," *EcumRev* 27 (3, '75) 193-200.

The theme for the fifth Assembly of the World Council of Churches, "Jesus Christ frees and unites," can be explored in terms of the four freedoms of the Christian as specified by Paul in Rom 5—8: freedom from the wrath of God, from sin, from the Law, and from death. These four freedoms are an overcoming not only of individual bondage but also of the corporate entrammelled destiny of humanity. As such, they are related to the political freedoms of which F. D. Roosevelt spoke: freedom of speech, of worship, from want, and from fear. But the relationship is complex, and Paul distinguished what was given in Christ from all the good or evil of particular circumstances and conditions of men and women. He avoided simplistically identifying the gospel with the solution to the particular problems of a given situation.—M.P.H.

182. [Rom 5:6-10] L. FATUM, "Die menschliche Schwäche im Römerbrief," *StudTheol* 29 (1, '75) 31-52.

In Rom 5:6-10 Paul describes the opposition between divine grace and human powerlessness. On the human side he discerns three stages in the process from passive negligence to active resistance against God: helpless and ungodly (v. 6), sinners (v. 8), enemies (v. 10). Weakness refers to the powerlessness and imperfection of human nature. While weakness may issue in sin, there is no need to understand weakness and sin as correlative concepts or to see a necessary parallel between v. 6 and v. 8. On the contrary, here as elsewhere in Romans, Paul holds out the possibility that God may fill the void left by human weakness. In other

words, the concept of weakness cannot be considered a one-sided condemnation of what is human; rather, it should be seen as a promise and linking of faith to the example of Christ. In Christ the possibility of new existence has been granted even to a weak and powerless humanity.—D.J.H.

Rom 12, cf. § 20-174.

183. C. E. B. CRANFIELD, "Some Observations on the Interpretation of Romans 14,1—15,13," *CommViat* 17 (4, '75) 193-204.

The "weak" in Rom 14:1—15:13 are most likely Jewish Christians who could not with a clear conscience give up the observance of such requirements of the Law as the distinction between clean and unclean foods, the avoidance of blood, and the keeping of the Sabbath and other special days. The mention of abstinence from wine in 14:21 is best understood as a hypothetical case. (1) The phrases *ouden koinon di' heautou* in 14:14 and *panta men kathara* in 14:20 refer to the material resources of the created world, not to men's actions, attitudes, desires, thoughts, etc. (2) The use of *pisteuein* in 14:2 and the difficulties presented by 14:22-23 show that "faith" in Paul's epistles can have several distinct, though not completely unconnected, meanings. (3) The main weight of Paul's exhortation is directed toward the strong because they had more room in which to maneuver than the weak. To indicate to what lengths Christ was willing to go in not pleasing himself, Paul singles out his bearing of man's enmity against God (15:2-3).—D.J.H.

184. [Rom 15:3] D. WORLEY, "'He Was Willing,'" *RestorQuart* 18 (1, '75) 1-11.

According to Rom 15:3, the speaker of Ps 69:10b (Hebrew) is Christ and the addressee is God. In quoting the psalm, Paul is highlighting Christ's willingness to accept the reproaches against God, not his suffering in itself. This attitude of desiring to please another instead of self is recommended by Paul as the disposition necessary in the relationship of the weak and the strong brothers (Rom 14:1—15:13). Paul's emphasis on the attitude that accepts reproaches represents a significant shift from the psalmist's stress on the extent and nature of the suffering.—D.J.H.

185. E. E. ELLIS, "'Wisdom' and 'Knowledge' in I Corinthians," *TynBull* 25 ('74) 82-98.

In the wisdom and prophetic literature of the OT there is an increasing emphasis upon the discernment of God's wisdom or knowledge in the Law. The *maškîlîm* at Qumran are recipients and transmitters of divine mysteries, possessors of wisdom, interpreters of knowledge, guides to a mature life, and discerners of spirits. As such, they not only reflect a kinship with the earlier prophets but also bear a strong resemblance to the pneumatics in the Pauline community. 1 Cor 1—4 sees Christ as the wisdom of God in two ways: (1) The work of Christ is the content and meaning of God's secret plan of redemption. (2) The exalted Christ presently mediates God's hidden wisdom to his people. Christ is identified with the Spirit that gave both the Torah and its inspired prophetic interpretations and that continues to mediate God's revelation through the oracles and inspired expositions of the pneumatics (cf. 1 Cor 2:6-16). To know is to have wisdom. Knowledge in 1 Cor is (1) a pneumatic gift that has affinities with the knowledge of a prophet and (2) an accurate perception of Christian truth. The roles of the prophet and

the sage find their unified expression in the Pauline community in the persons of those pneumatics who—like Paul—manifest the requisite gifts and fruit of the Spirit (cf. 1 Cor 1:25-28).—D.J.H.

186. G. THEISSEN, "Die Starken und Schwachen in Korinth. Soziologische Analyse eines theologischen Streites," *EvangTheol* 35 (2, '75) 155-172.

Societal-cultural analysis suggests that the "strong" and the "weak" in Paul's Corinthian congregation belong to different social strata. Apart from official religious feasts, the lower classes (Paul's "weak") would not ordinarily have meat included in their diet, whereas the upper classes (the "strong"), represented by a minority in the Corinthian congregation, would eat meat more often. Gnostics of a later period expressed their liberation by eating sacrificial meat. Such gnostics had earlier counterparts among the intellectual and social elite at Corinth. In recognition of their problems relative to social gatherings (cf. 5:9) that would involve the serving of sacrificial meat, Paul distinguishes meals in official cultic settings (8:10) from meals eaten in private homes (10:25 ff.). At the latter the eating of sacrificial meat is permitted; at the former care must be taken that the weak Christian is not irritated by such practice. Thus Paul does not erase the social privileges of the strong, but appeals to governing principle of love.—F.W.D.

187. P. VIELHAUER, "Paulus und die Kephaspartei in Korinth," *NTStud* 21 (3, '75) 341-352.

In the party situation to which 1 Corinthians is addressed the Cephas party plays a key role. Peter probably visited Corinth, but interpretation does not hinge on this probability. The decisive factor is that Paul does not compare himself and Apollos with Cephas because he does not share the same concept of apostolic office with the latter. To take up the suggestion of T. W. Manson and others, this means that the "foundation" statement of 1 Cor 3:11 is polemically directed against the notion of Petrine primacy. The use of the term Cephas, not yet a proper name, confirms this suggestion. Thus Paul's defense of his own apostolate may be understood in this context (cf. chap. 9). The claims made on behalf of Peter in the early church may indeed have been the source of the divisiveness at Corinth.—G.W.M.

188. D. R. CARTLIDGE, "1 Corinthians 7 as a Foundation for a Christian Sex Ethic," *JournRel* 55 (2, '75) 220-234.

The chaos at Corinth was the result of the Corinthians' attempt to negate the social patterns of male dominance, ethnic differences, and slave economy on the basis of their understanding of Paul's preaching of Christian freedom. In 1 Cor, Paul consistently emphasizes the "not yet" aspect of eschatology. His dual emphasis in 1 Cor 7—(1) celibacy is not the only option for the community (2) because the time when men and women will not be sexual is for the future—suggests that the opponents hold to just the opposite points of view. The Corinthians' attempt to reconstruct their society along eschatological lines had resulted in a demand for sexual asceticism. Also, they had dissolved the tension that exists for the Pauline ethic between the world that is passing away, but still one of reality, and the world breaking in, but still yet to come. Paul himself believes that real

liberation means asexuality in the eschaton and that the celibate state is preferable (though not absolutely so) in the present. Two important questions confront modern ethicists: (1) What do we do with an eschatological ethic when we no longer expect the eschaton? (2) How do we deal with Paul's belief that liberation can come only with the dissolution of our sexuality? We can handle the first question (at least, in part) by transforming apocalyptic myth into anthropological categories, but on the second point we must dare to say that Paul was wrong.—D.J.H.

1 Cor 7:10-11, cf. § 20-105.

1 Cor 7:25-40, cf. § 20-279.

189. J. D. M. DERRETT, "Cursing Jesus (I Cor. xii.3): The Jews as Religious 'Persecutors,'" *NTStud* 21 (4, '75) 544-554.

In 1 Cor 12:3 Paul is in the course of replying to a general question of how one may know whether a Christian has the gift of the Spirit, given that piety and prophetic power are claimed to survive *sub modo* in elders authoritatively expounding Scripture. The OT framework within which Paul's discussion is to be read is Deut 18:17-22 (cf. 1 Jn 4:1). He refers primarily to an *archisynagōgos* reported to have tutored a Jewish Christian to say "Jesus be cursed" in order to save the latter's membership in the synagogue. Paul is saying that tutoring persons threatened with persecution and excommunication from the synagogue to use the formula or repeating the formula oneself is evidence of the absence of the Spirit.—D.J.H.

1 Cor 14:33-35, cf. § 20-263.

1 Cor 14:34-35, cf. § 20-161.

190. M. KWIRAN, "The Resurrection of the Dead: 1 Corinthians 15 and Its Interpretation," *Springfielder* 39 (1, '75) 44-56.

Even the realizations that in 1 Cor 15 Paul was thinking of the glorified and resurrected Christ in a real and external way and that he presented the appearances in a fully objective and present way did not force F. C. Baur and D. F. Strauss to understand the resurrection of the dead objectively. If K. Barth and R. Bultmann are given credit for having called our attention anew to the eschatological significance of the Scriptures, W. Künneth deserves at least as much for having restored the question of the historicity of the resurrection to the importance that it apparently held in the early church.—D.J.H.

191. A. SISTI, "La Risurrezione di Cristo nella catechesi apostolica (1 Cor. 15, 1-11)," *EuntDoc* 28 (1-2, '75) 187-203.

With 1 Cor 15 for its starting point, the present article [cf. § 8-663] asks what Paul's idea of the primitive catechesis was and what place Christ's resurrection occupied in it. Paul's concern was the integrity and preservation of the gospel message. He understood the tradition as "received," "handed down," "immutable," and uniform both in its content and its practical application. As a message of salvation within this framework the resurrection of Christ acquired its definitive formulation as something "received" by Paul and transmitted by him to the

Corinthians. The article concludes by examining the historical elements in that formulation, the theological interpretations attached to them ("for our sins," "according to the Scriptures," and "the third day"), and the list of appearances.—S.B.M.

192. S. SABUGAL, "La manifestación del resucitado a Pablo: 1 Cor 15,8-11," *Revista Augustiniana de Espiritualidad* 16 (49-50, '75) 87-101.

The inclusion resulting from the recurrence of *episteusate* in vv. 2 and 11 makes 1 Cor 15:1-11 a literary unity. The pericope includes a pre-Pauline Christological formula in vv. 3-7, where the repetition of *eita* and *ōphthē* is significant for the "appeared also to me" in v. 8. The use of *ōphthē* here was dictated, in all probability, by its presence in the Christological formula. With respect to the significance of this fact in the Pauline redaction, consideration of the parallel personal witness given in 1 Cor 9:1-3 and Gal 1:11-16 suggests that the active subject of *ōphthē* in 1 Cor 15:8 is God even though the verbal form in the Pauline redaction is a "divine passive." This analysis precludes any merely internal manifestation. The object of the visible manifestation was Christ himself and Paul interprets this revelation (cf. Gal 1:16a) in the light of the Christian confession. Because of this revelation, put on a par with that of the apostles (vv. 9-10), the proclamation of the resurrection by Paul is equally normative and possesses identical authority with that of the apostles (v. 11).—S.B.M.

193. R. J. SIDER, "The Pauline Conception of the Resurrection Body in I Corinthians xv. 35-54," *NTStud* 21 (3, '75) 428-439.

To understand Paul's view of the resurrection body in 1 Cor 15:35-54 one must answer two questions: What degree of continuity and discontinuity did he assume? And what was his conception of *sōma*? A detailed exegesis of the passage in view of these questions shows, first, that Paul was much more concerned with continuity than is generally assumed, even though he uses the seed analogy to refer to transformation. It is the mortal, weak, and sinful man who is transformed. Secondly, against Bultmann, Paul does not abandon his usual understanding of *sōma* in this passage. The "spiritual body" does not connote a sort of immaterial substance but rather a person controlled by God's Spirit. One can infer from this view that Paul understood Jesus' resurrection as a bodily one.—G.W.M.

194. S. REYERO, "'*Estin kai (soma) pneumatikón*,' 1 Cr 15,44 b," *Studium* 15 (1, '75) 151-187.

The noetic function of 1 Cor 15:44 in the immediate context of vv. 35-53 is central. As the clear, concise answer to the fundamental question posed in v. 35, it is the keystone of the arch with vv. 35-44 on one side and vv. 45-53 (or 57) on the other. In order to determine in detail what Paul means by "spiritual body," the terms *sōma*, *psychikos*, and *pneumatikos* are examined, taking into account the use of the Hebrew equivalents of these concepts in Jewish literature. Then a brief survey of the history of the interpretation of the verse shows that some have understood Paul to say that the resurrection body will not be at all material, while others have held that it will be tangible. But the resurrection body will be—or will be called—"spiritual" not because it will be immaterial in the philosophical sense, but because it will be completely penetrated by the Spirit of glory.—M.P.H.

195. C. J. A. HICKLING, "The Sequence of Thought in II Corinthians, Chapter Three," *NTStud* 21 (3, '75) 380-395.

Some recent discussion of 2 Cor 3 has tended to support complex theories of the views of Paul's opponents and of his response to them. In fact, the passage best supports the relatively simple view that Paul was defending his own personal right to respect. In 3:1-3 there are no doctrinal points of difference, and the following verses continue to vindicate the theological pre-eminence of Paul's divinely ordained function without doctrinal polemic. A detailed analysis of the chapter demonstrates this understanding of it.—G.W.M.

- 196r. [2 Cor 10—13] H. D. BETZ, *Der Apostel Paulus und die sokratische Tradition* [cf. *NTA* 17, p. 122].

A. HENRICHS, *JournBibLit* 94 (2, '75) 310-314.—None of the sources cited to demonstrate that Paul wrote his defense in the traditional manner of a philosophical apology to answer charges of religious fraud (*goēteia*) antedate Paul, though some of the thematic parallels are impressive. Also, we shall never know whether Paul's pagan reading had acquainted him with the Socratic tradition and, if so, whether he was bookish enough to imitate it consciously. In the third chapter, the background material "is applied to an admirably painstaking, sensitive, and learned analysis of the accusations on the one hand and of Paul's self-denying and yet extremely self-conscious reply on the other hand." But the concluding attempt to recognize a similar theological concern behind the Apolline morality of Delphi and Paul's Christian ethics, which both professed to teach man the realization of his human limitations, is open to serious doubt.—D.J.H.

Galatians—Philemon

197. H. D. BETZ, "The Literary Composition and Function of Paul's Letter to the Galatians," *NTStud* 21 (3, '75) 353-379.

Galatians is an example of the "apologetic letter" genre, which in presupposing a juridical context is governed by the rules of ancient rhetoric. In this light, with reference to the ancient rhetoricians, the epistle may be schematized as follows: prescript (1:1-5) and postscript (6:11-18) containing the main epistolary framework; body of the letter: *exordium* (1:6-11), *narratio* (1:12—2:14), *propositio* (2:15-21), *probatio* (3:1—4:31), and paraenesis (5:1—6:10). In addition to its extraordinary conformity to rhetorical models, Galatians shows Paul's awareness of the limitations of rational rhetorical argument. By its use of curse (1:8-9) and blessing (6:16), the letter also belongs to the genre of "magical letter."—G.W.M.

198. F. MUSSNER, "Theologische 'Wiedergutmachung'. Am Beispiel der Auslegung des Galaterbriefes," *FreibRund* 26 ('74) 7-11.

Interpreters of Galatians have too frequently overlooked the fact that Paul is arguing against the pseudo-gospel of his Christian opponents, not against Judaism. Recognition of this not only provides the hermeneutical key to the epistle but also is part of the theological reparation that Christianity owes to Judaism. The main part of the article interprets Gal 1:16a; 2:16c; 3:6-7; 4:21-31; and 3:10 in the light of this insight.—D.J.H.

199. A. C. M. BLOMMERDE, "Is There an Ellipsis between Galatians 2,3 and 2,4?" *Biblica* 56 (1, '75) 100-102.

A response to B. Orchard's [§ 18-977] attempt to find a solution for the apparent ellipsis between Gal 2:3 and 2:4. There is no ellipsis between the two verses and no anacolouthon in 2:6. Rather, Gal 2:2-9 is one long period (or, if one wants, two periods), overloaded with parenthetical clauses. The main sentence says this: I laid before them the gospel that I preach, I mean: privately before those who were of repute (v. 2), but not even Titus, who was with me, was compelled by those who were reputed to be something to have himself circumcised (vv. 3-6a). For those who were of repute laid nothing extra upon me (v. 6b), but to the contrary those who were reputed to be pillars gave to me and Barnabas the right hand (vv. 7-9).—D.J.H.

Gal 3:27-28, cf. § 20-263.

200. J. G. STRELAN, "Burden-Bearing and the Law of Christ: A Re-examination of Galatians 6:2," *JournBibLit* 94 (2, '75) 266-276.

The phrase "bear one another's burdens" in Gal 6:2 is an exhortation to each Christian to shoulder his share of a common financial burden. (1) Examination of *baros* and its cognates in the papyri, the LXX, and the NT indicates that *ta barē* in Gal 6:2 could mean "financial burden." (2) The context (Gal 6:1-10) within which the verse is set provides additional support for taking *ta barē* in a financial sense. (3) Comparison with texts such as 1 Thes 2:5-10; 2 Thes 3:6-12; 1 Cor 9; 2 Cor 11:7-15; 12:13-18; Phil 4:15-17; and 1 Tim 5:16-18 suggests that Gal 6:2 refers to the obligation to provide for the material support of Paul and his co-workers, though some reference to contributing to the collection for the poor in Jerusalem is possible. In this setting the "law of Christ" is the dominical saying quoted, paraphrased, or alluded to in various forms in 1 Cor 9:14; Mt 10:10; Lk 10:7; 1 Tim 5:18; *Didache* 13.2, and probably Gal 6:6.—D.J.H.

201. N. D. GOULD, "'Servants for the Cross.' Cross Theology in Philippians," *RestorQuart* 18 (2, '75) 93-101.

Paul employs the paradox of the cross to salve the wounds caused by differences between brothers at Philippi. Through the use of the poem in 2:6-11 and the accounts of Timothy (2:20-22), Epaphroditus (2:25-30), and himself (1:12-14; 3:7-9, 17), he attempts to develop within his readers the feeling that one should become a servant. An attitude of pride and haughtiness does not serve the gospel and is not in harmony with the attitude of Jesus who became a servant obedient unto death on a cross.—D.J.H.

202. [Phil 1:9-11] D. E. HIEBERT, "Love's Widening Horizons," *Direction* 4 (1, '75) 274-286.

Paul's prayer in Phil 1:9-11 is the crowning testimony of his loving interest in his readers. The passage is discussed according to this pattern: the petition for growing love (v. 9), the enablement of abounding love (v. 10a), the results of discriminating love (vv. 10b-11ab), and the ultimate goal of growing love (v. 11c). [This issue of *Direction* is dedicated to Hiebert and includes various tributes, a biographical sketch, and a bibliography of his writings.]—D.J.H.

203. [Phil 2:6-11] J. THOMAS, "L'Hymne de l'Épître aux Philippiens," *Christus* 22 (87, '75) 334-345.

Changing social structures will not effectively remove world-wide abuses that ultimately spring from people's cruelty to one another. People must become more human, and Paul (Phil 2:6-11) has clearly shown the way. Humbling himself, God became human so that people, who by seeking to be like God have become inhuman, may discover the path to true humanity. Modern relevant situations are described, concluding with the examples of Mahatma Ghandi and Martin Luther King.—J.J.C.

204. F. SALVONI, "Il primato di Cristo nella lettera ai Colossesi," *RicBibRel* 9 (4, '74) 67-98.

In Jesus dwells the fullness of the divinity (Col 2:6-9), but to claim that this divine fullness deprived him of human personality, as Chalcedon asserts, seems to go beyond what the Bible says. Also, he would not then be a real man and would have no attraction for us. A second passage (1:13-20) states that Jesus is the firstborn of all creation. The expression is a literary form indicating that the man Jesus is the reason for which God has created the universe. It does not imply the pre-existence of Jesus-Man.—J.J.C.

205. R. J. BAUCKHAM, "Colossians 1:24 Again: The Apocalyptic Motif," *Evang Quart* 47 (3, '75) 168-170.

It is hard to see how L. P. Trudinger [§ 17-1062] succeeds in extending the clear reference to Paul's individual suffering in Phil 3:10 into a wider reference to the church's suffering in Col 1:24. Rather, the verse should be seen as a Christian rethinking of the apocalyptic concept of the messianic woes. The two great "not yet" aspects of NT apocalyptic are the universal preaching of the gospel and the universal tribulation. The *thlipsis* is the affliction of the church through which the new age is being brought to birth. It is deficient so long as the work of suffering witness is incomplete (until the parousia), but Paul sees himself as playing a large part in making up the deficiency by virtue of his apostolic ministry.—D.J.H.

206. G. H. WATERMAN, "The Sources of Paul's Teaching on the 2nd Coming of Christ in 1 and 2 Thessalonians," *JournEvangTheolSoc* 18 (2, '75) 105-113.

The twenty-four parallels noted here between Paul's teaching on the second coming of Christ in 1—2 Thes and the teaching of Jesus in the Olivet discourse as recorded in Mt 24—25, Mk 13, and Lk 21 point toward the latter as a source of Paul's teaching. Paul may well have used the Hebrew (Aramaic) logia of Jesus later incorporated into Matthew's Gospel.—D.J.H.

207. E. CHARPENTIER, "L'action de grâce du pasteur. 1 Th 1,1-5b," *AssembSeign* 60 ('75) 10-15.

Paul addresses the community of those who by their faith in God and Jesus Christ constitute the church in Thessalonica (v. 1). He gives thanks because he knows that through the virtues of faith, love, and hope these people have been chosen by God (vv. 2-4). The gospel that Paul preaches has its own force, which comes from the power of the Holy Spirit (v. 5).—D.J.H.

208. B. RIGAUX, "Tradition et rédaction dans I Th. v. 1-10," *NTStud* 21 (3, '75) 318-340.

The authenticity of 1 Thes 5:1-10 has been questioned, but the problems of the passage are better dealt with on the level of the distinction between tradition and redaction. On the basis of literary indications and content, one may regard the passage as divided into three parts: an evocation of the day of the Lord (5:1-3), an exhortation to watchfulness (5:4-8a), and a description of Christian existence (5:8b-10). In each part a large measure of the vocabulary and themes comes from Jewish apocalyptic speculation, perhaps already Christianized, but one can detect the redactional hand of Paul in adapting and transforming these notions into his own view of a Christian era bounded by the death and resurrection of Jesus on one side and by his coming on the other. The source is not a baptismal catechesis, the influence of gnosticism, or the influence of Rom 13:11-14 or Lk 21:34, 36.—G.W.M.

209. K. ROMANIUK, "Problem Pawłowego autorstwa 2 Tes (Authenticité paulinienne de 2 Thess)," *RoczTeolKan* 21 (1, '74) 75-83.

In spite of the traditional Protestant and recent Catholic (W. Trilling) arguments against the Pauline authorship of 2 Thes, the traditional Catholic acceptance of 2 Thes as authentic remains undisturbed. The letter was probably written not shortly after 1 Thes, but rather at some time during Paul's third journey and perhaps toward the end of his stay at Ephesus.—J.P.

210. R. F. COLLINS, "The Image of Paul in the Pastorals," *LavThéolPhil* 31 (2, '75) 147-173.

The Pastorals contain traces of an emerging Pauline hagiography. (1) "Apostle of Jesus Christ" has become a title describing an office in the church. Paul is the herald and qualified teacher whose message is authoritative and worthy of full acceptance. (2) Paul is cited as the norm of ecclesiastical practice and church teaching. He is the one to be held responsible for the mission of the church, the one who serves as guide for what the church is to teach and what it is to do. (3) Paul is presented as a model for all Christians, particularly for those living in the stress of the end times. His conversion is reinterpreted to serve as the prototype for all those who pass from unbelief to faith, and his sufferings for the sake of the gospel are seen as a source of hope. The image of Paul in the Pastorals is reductionist: He is *the* apostle, *the* norm for Christian doctrine and practice, *the* model for Christians to emulate.—D.J.H.

211. W. STENGER, "Timotheus und Titus als literarische Gestalten (Beobachtungen zur Form und Funktion der Pastoralbriefe)," *Kairos* 16 (3-4, '74) 252-267.

Before one attempts to analyze the form and content of the Pastorals, a prior decision must be reached about their authorship. It is argued here that the Pastorals reflect a double pseudonymity: both sender and receivers are fictitious. The author does not represent a programmatic typification of any particular pastoral office linked with the monarchical episcopate but represents a personification guaranteeing apostolicity without embodying any specific ecclesiastical function. The

rhetorical device used by Paul in the travel sections of his authentic letters that R. W. Funk describes as an “apostolic parousia” is here adopted in a new form. The post-Pauline author of such passages as 1 Tim 3:14-16 broadens Paul’s rhetorical argument by stating that Paul is present in the manifold shapes of offices in the post-apostolic period. Furthermore, apostolic doctrine remains alive in the “healthy doctrine” of the post-apostolic community, which stands in unbroken continuity with the past.—M.A.F.

Pastorals, cf. §§ 20-19r, 163.

1 Tim 2:11-15, cf. § 20-161.

212. [1 Tim 3:16] W. STENGER, “Textkritik als Schicksal,” *BibZeit* 19 (2, '75) 240-247.

An examination of the five readings (*hos*, *theos*, *ho*, *ō*, *ho theos*) found after *mystērion* in 1 Tim 3:16a. Both the external evidence of the manuscripts and the internal transcriptional probabilities favor *hos* as the original reading. The choice of *theos* and *hos* respectively was very significant in determining the fates of Patriarch Macedonius II of Constantinople (*ca.* the turn of the 6th century) and J. J. Wettstein (1693-1754).—D.J.H.

1 Tim 3:16—4:1, 3, cf. § 20-20.

213. P. DORNIER, “Fréquentation de l’Écriture et proclamation de la parole. 2 Tm 3,14—4,2,” *AssembSeign* 60 ('75) 62-66.

The Scriptures (the OT in this context) can lead to faith in Christ and serve as the norm for apostolic activity (3:14-17). The preaching of the gospel takes place in the light of the coming judgment and is not to be ruled by human considerations (4:1-2). Thanks to God who inspires the Scriptures, the apostle is equipped for every good work.—D.J.H.

2 Tim 3:16, cf. § 20-4.

Hebrews

214. [Heb 4:12-13] L. E. KECK, “The Presence of God Through Scripture,” *Lex TheolQuart* 10 (3, '75) 10-18.

Heb 4:12-13 surprises us because it speaks of the word as unveiling ourselves. Biblical criticism has helped us uncover the truth about ourselves in these areas: the recovery of the church’s identity through corporate memory, the exposure of our romanticism about early Christianity, and the recognition of the radical pluralism of the NT. The Bible also melts away our illusions about God and reveals him as the one to whom we are accountable for our discipleship. Scripture calls us to perpetual reformation so that we may share in God’s own mission of liberating the world from bondage to every kind of death that robs us of life.—D.J.H.

215. P.-E. BONNARD, “La traduction de *Hébreux* 12, 2: ‘C’est en vue de la joie que Jésus endura la croix,’ ” *NouvRevThéol* 97 (5, '75) 415-423.

There are two competing translations of this verse: “in view of (for) the joy, Christ endured the cross” or “renouncing the joy that was his, Christ endured

the cross." Though the first is preferable and seems the only reasonable one, the second was defended some 60 years ago by J. B. Nisius and has been recently revived by P. Andriessen and A. Lenglet [§ 15-262]. The latter's arguments, including recourse to Phil 2:6-11 as a parallel, are examined and found to be inadequate. The text itself together with 12:16, which speaks of Esau's giving up his birthright for (*anti*) a single meal, favors the first opinion. Next, the wider context mentions expected rewards or blessings (11:1; 10:34; 11:25-27). Furthermore, the joy mentioned must be true happiness, and the only joy that could have attracted Jesus was the manifestation of the Father's true love for his children. It was in view of this joy that the Son endured the cross.—J.J.C.

216. [Heb 12:2] P. ANDRIESSEN, "Renonçant à la joie qui lui revenait," *Nouv RevThéol* 97 (5, '75) 424-438.

In reply to P.-E. Bonnard [cf. preceding abstract] the writer defends his interpretation of Heb 12:2 and his translation "instead of the joy" or "renouncing the joy." The principal reasons for choosing this translation come from the study of the preposition *anti* as it has been understood by exegetes through the centuries, as it was translated in the ancient versions, and as it was used in the NT. Patristic evidence and the Latin versions favor the meaning "instead of." In the NT the predominant meaning of *anti* is "instead of." Thus, the joy given up by Jesus would be none other than the privileges of divinity, which he renounced both at his Incarnation and when he decided to endure the shame of the cross. For Jesus to seek his own joy, i.e. translating *anti* as "for," would be contrary to the theology of Hebrews (cf. 7:25, 9:14, 24; 10:14).—J.J.C.

Catholic Epistles

217. H. QUECKE, "Ein altes bohairisches Fragment des Jakobusbriefes (P. Heid. Kopt. 452)," *Orientalia* 43 (3-4, '74) 382-392, plate XLI.

An edition of P. Heid. Kopt. 452, with extensive codicological, paleographical and text-critical commentary. The fragments represent pp. 131-132 and 137-138 of a small parchment codex and contain Jas 2:15-19 and 3:2-6. Early Bohairic MSS are rare, and therefore the fragment is important. The hand appears to belong to the early 5th century. The text not only contains some otherwise almost unique readings but also is not the forerunner of the later Bohairic version.—G.W.M.

218. R. P. GORDON, "KAI TO TELOS KYRIOU EIDETE (Jas. v. 11)," *Journ TheolStud* 26 (1, '75) 91-95.

When the extrabiblical parallels to *kai to telos kyriou eidete* are being considered (e.g. *Testament of Benjamin* 4.1; *Testament of Gad* 7.4), it is necessary to keep in mind that *kyriou* in Jas 5:11 is a subjective genitive. A widely attested hag-gadah on the premature exodus from Egypt of 200,000 Ephraimites uses the expression "the end of the Lord" (e.g. Palestinian Targums of Exod 13:17), and this usage is compatible with A. Strobel's interpretation of *to telos kyriou* as referring to the parousia. The exodus as the appointed end of the Israelites' sufferings in Egypt would correspond to the parousia as the *terminus ad quem* of the Christian communities addressed in the letter of James.—D.J.H.

219. G. R. DAVEY, "Old Testament quotations in the Syriac version of I and II Peter," *Parole de l'Orient* 3 (2, '73) 353-364.

An examination of the OT quotations in 1—2 Peter as they appear in the Syriac versions yields these conclusions: (1) The Peshitta translator of 1 Peter maintained a consistently free attitude toward the Greek original in his translation of the OT quotations in it. He definitely worked with the Peshitta OT as well as with the Greek. (2) Since the Philoxenian recension is represented only by two small quotations in 2 Peter, it is not safe to generalize about it. (3) The Harklean recension nearly always renders the Greek exactly, even though it sometimes means that the Syriac is rather contorted. (4) There is no OT material available in the extant portions of the Palestinian recension.—D.J.H.

220. R. RUSSELL, "Eschatology and Ethics in 1 Peter," *EvangQuart* 47 (2, '75) 78-84.

The experience of real suffering necessitated the appeal in 1 Peter to realized eschatology as a basis of hope. The basis for ethics is the nature of God (cf. 1:15-16) expressed in the eschatological "now," not the impending divine catastrophe in the near future. The "not yet" is used only as a motive in Petrine ethics (4:7), not as the basis.—D.J.H.

221. C. WOLFF, "Christ und Welt im 1. Petrusbrief," *TheolLitZeit* 100 (5, '75) 333-342.

The author of 1 Peter sees Christians as strangers or exiles (1:1, 17; 2:11) in the world. They are strangers because they have been born again, have undertaken a new way of living, and believe in the one God—the Father of Jesus Christ. As members of the new people of God, they appear foreign to their non-Christian contemporaries. But far from shunning the world or isolating themselves, Christians as *paroikoi* take an active part in the life of the world. They hope to bring pagans to acknowledge the God who is witnessed in their humble and meek manner of living.—D.J.H.

222. [1 Pet 1:1-12] V. P. FURNISH, "Elect Sojourners in Christ: An Approach to the Theology of I Peter," *PerkJourn* 28 (3, '75) 1-11.

The phrase "elect sojourners of the diaspora" in 1 Pet 1:1 introduces a major and pervasive conception of the letter: Christians are the elect of God and thus reside only temporarily in this present world. The three prepositional phrases of v. 2 define the source, means, and goal of the Christian's election: according to (*kata*) God's purpose, by (*en*) the sanctifying action of the Spirit, and for (*eis*) obedience. The opening blessing in vv. 3-5 not only praises God but also introduces the theme of God as the one who has caused us to be born again. In vv. 6-9 the readers' faith is seen as sustaining them and enabling them to rejoice even in the midst of suffering, while vv. 10-12 appeal to Israel's prophets for further confirmation of Christian hope. Only in the broadest sense could the subject of 1 Pet 1:1-12 be described as "the meaning of Christian baptism." More specifically and much more accurately, the subject here is the worldly sojourn of God's elect people, what their election promises for them and demands of them.—D.J.H.

2 Pet, cf. § 20-7.

223. K. GRAYSTON, "‘Logos’ in 1 Jn 1:1," *ExpTimes* 86 (9, '75) 279.

J. E. Weir [§ 19-1054] may be right in his view that *logos* in 1 Jn 1:1 bears the same meaning as in the Prologue of the Fourth Gospel, but the attribution of this view to C. H. Dodd seems mistaken. Also, the reasons Weir gives are faulty. (1) 1 Jn does not explicitly say that the *logos* was from the beginning, and the "beginning" in 1 Jn is not necessarily the realm of the eternal. (2) 1 Jn says that the life, not the *logos*, was *pros* the Father. (3) The reference to Jn 14:4 should presumably be 1:4, and the subsequent use of Jn 14:6 to press an argument for regarding *logos* as a technical term in 1 Jn is weak. (4) It is not obvious that existential knowledge is used essentially of persons and not of the gospel.—D.J.H.

224. D. J. ROWSTON, "The Most Neglected Book in the New Testament," *NTStud* 21 (4, '75) 554-563.

(1) Jude may be a tract against a lively libertinism that was a distortion of the Pauline doctrine of salvation by grace. (2) The author uses the OT, Jewish religious literature, and other NT writings in four ways: quotations, allusions, reminiscences, and catchwords. (3) The book of James may have given the author not only the idea of a pseudonym but also some literary themes. By their reliance on tradition both books sought to be apostolic in the post-apostolic age. (4) The use of apocalyptic materials against antinomian, gnostic opponents may have been intended to resemble the apocalyptic tenor of the apostolic church and to reinstate a genuine Paulinism. (5) By its inclusion in 2 Peter, Jude exercised an influence out of proportion to its size. Thus Jude remains as a reminder of the struggle against an ethically distorted and theologically diluted Christianity from *ca.* A.D. 90, and through 2 Peter, until *ca.* A.D. 190.—D.J.H.

Revelation

225. J. G. BAILEY, "Those four horsemen ride again," *HomPastRev* 75 (10, '75) 51-56.

A discussion of the theological and literary features that Revelation has in common with other apocalyptic writings of the period. The purely apocalyptic material beginning with Rev 4 is an extraordinarily beautiful paean of victory for the Christian church, and Rev 21—22 forms a magnificent climax to the entire Bible.—D.J.H.

226. A. GANGEMI, "L'utilizzazione del Deutero-Isaia nell'Apocalisse di Giovanni," *EuntDoc* 27 (1-2, '74) 109-144, (3, '74) 311-339.

First the individual texts of Deutero-Isaiah that are quoted in Revelation are examined and their usage determined—literal, free, as an allusion, etc. An appendix, p. 339, summarizes the findings. Next the question is raised whether the quotations are taken from the Hebrew or the Greek translation; it appears that the author of Rev generally has recourse to the Hebrew for quotations. Third, these citations are not chosen at random but are in accord with the main themes of Rev: the transcendence of God, redemption and the Servant of Yahweh, the judgment upon Babylon, salvation, the new creation of the heavenly Jerusalem. Both the OT community and the NT one are suffering, the former in exile and

the latter in persecution, and they raise their cry to God who will not forsake them but will set them free, who promises them a new creation.—J.J.C.

227. F. STAGG, "Interpreting the Book of Revelation," *RevExp* 72 (3, '75) 331-343.

Probably no book more fully exalts Christ and his cross or exposes the character and fate of the world than Revelation. It comes probably from the time of Domitian (A.D. 81-96) and is concerned with the problems of persecution and oppression from without and moral failure within the church. The main part of the article traces the movement of Revelation's thought.—D.J.H.

228. A. FEUILLET, "Jalons pour une meilleure intelligence de l'Apocalypse. Les lettres aux Églises (Chapîtres 2 et 3)," *EspVie* 85 (14, '75) 209-223. [Cf. § 19-1056.]

This discussion of the letters to the seven churches takes up first the literary and historical problems: the link of the two chapters with the rest of Rev, the spiritual condition of the churches, the seven letters and their relation to the sacerdotal prayer in Jn 17 and to 3 Jn. Then, in the second part, the doctrine of the letters is examined: the coming of Christ in the course of history, the meaning of the promises made the Christians (the tree of life, the crown of life, the white garments, the morning star), the action of the Spirit and its close links with that of Christ, the imminent events, victory and martyrdom in an approaching persecution, protection in the hour of trial, the meal with Jesus (3:20), its Eucharistic references and the Eucharistic doctrine underlying the seven letters, communion in the divine life, and the links of Rev 3:20 with the Song of Solomon. Revelation is an inspired re-reading of the OT in the light of the Christian dispensation; other references to the OT follow (e.g. in 19:9 and 21:9). The conclusion gives an overall view of the Christology and the ecclesiology of Rev 1—3: Christ is constantly present to his church and to each of its members. The church, in turn, is wholly dependent on Christ and reflects him forth.—S.B.M.

229. [Rev 2—3] C. J. HEMER, "Unto the Angels of the Churches. 1. Introduction and Ephesians; 2. Smyrna and Pergamum," *BurHist* 11 (1, '75) 4-27, (2, '75) 56-83.

Revelation is a close literary unity, written in one situation, about A.D. 95. Understanding something of "the things which are" in Rev 2—3 is a basis for grappling with the problems of "the things which shall be hereafter" in Rev 4—22. The seven churches lay in a sequence along a circular route and were natural centers of communication for all the inner districts of Asia. The false apostles of Rev 2:2 may have advocated a libertarian answer to the dilemma faced by Ephesian Christians whose safety might be assured only by acceptance and identification within either Jewish or pagan society. The partly excavated temple of Domitian erected for the imperial cult, where the remains of a massive statue of the emperor have been found, indicates the kind of pressures to which the Ephesian Christians were subject. The mention of the tree of life in 2:7 may carry an allusion to the temple of Artemis, which originally had the form of a

tree-shrine. A map showing the locations of the seven churches and six photographs accompany the first article.

Smyrna was the church standing firm in the face of suffering. The symbolism in Rev 2:8-11 is strikingly illustrated from the traditional history of that city: Smyrna's rise to prosperity despite recurrent sufferings ("was dead and has come to life"), Jewish hostility toward Christians ("synagogue of Satan"), imprisonment before suffering in the arena, and bestowal of a crown on outstanding citizens at death ("crown of life"). Pergamum was initially the political center of the Roman province of Asia and remained the religious capital and the principal seat of the imperial cult. The letter in Rev 2:12-17 alludes to worship of the emperor ("Satan's throne") and executive and judicial authority ("the sharp two-edged sword"). The Nicolaitans' attempt to justify compromise on the part of Christians is stigmatized as involving idolatrous apostasy and immorality. The references to the hidden manna, the white stone, and the written name are not entirely clear. Nine photographs accompany the second article. [To be continued.] —D.J.H.

230. [Rev 4—5] A. FEUILLET, "Jalons pour une meilleure intelligence de l'Apocalypse. Introduction à la partie prophétique," *EspVie* 85 (28, '75) 433-443. [Cf. § 20-228.]

Chapters 4 and 5 are the beginning of the exclusively prophetic part of Revelation; it is here that the principal plan of the book becomes clear. (1) Especially from chaps. 4 and 5 on, Rev is the book of Christian hope par excellence, picturing the past, present, and future of Christian existence in terms of the Christian message, kerygma, paraenesis, and prophecy (or apocalyptic). Rev nurtures the Christian hope by interpreting the present sufferings in the light of the final triumph that is guaranteed by the Lamb immolated and risen. Hypotheses about the formal literary structure of the book remain inadequate so long as they are unaccompanied by an examination of the doctrinal content. (2) Rev 4 and 5 depict the heavenly liturgy and the glorification of the Lamb. The symbols in these chapters can be either imperative (what takes place in heaven is to take place on earth) or descriptive (certain events take place in heaven because of corresponding events on earth). Rev 4 and 5 evoke a primitive Christian liturgy, inspired by a Jewish liturgy; it is the image of the immutable and eternal heavenly liturgy.—S.B.M.

231. W. G. BAINES, "The Number of the Beast in Revelation 13:18," *HeythJourn* 16 (2, '75) 195-196.

If we accept the possibility that Revelation was written shortly after the close of the Jewish War (about A.D. 72-73) by a Jewish sectary belonging to a group that looked upon Jesus as a national savior, we might expect Vespasian and Titus to be stigmatized as the beast incarnate. Reading Rev 17:10 as referring to the emperors Augustus to Nero (five fallen), Vespasian (reigning), and Titus (heir apparent), we would have the necessary identification. The mark of the beast (Rev 13:16-17) may allude to coins issued in A.D. 72 bearing this legend: IMP CAES VESP AUG P M COS IIII. When the legend is transliterated into Hebrew characters according to their usual numerical values, the sum of the letters is 666.

Reading the rest of chap. 13 in this light, we might identify the beast from the sea as Vespasian and the lesser beast from the land as Titus, the whole passage referring to the course of the Jewish War and Vespasian's rise to the throne.—D.J.H.

Rev 17:10, cf. § 20-231.

232. R. A. OSTELLA, "The Significance of Deception in Revelation 20:3," *WestTheolJourn* 37 (2, '75) 236-238.

The deception of the nations by Satan in Rev 20:3 cannot be identified with the deception in Rev 20:7-8 because the former is antecedent to the thousand years when Satan is bound and imprisoned, whereas the latter is subsequent to the thousand years.—D.J.H.

233. [Rev 20:5] M. G. KLINE, "The First Resurrection," *WestTheolJourn* 37 (3, '75) 366-375.

The contextual use of *prōtos* in Rev 20:5 points compellingly to an interpretation of "the first resurrection" found in amillennial rather than premillennial or postmillennial exegesis. In Rev 21, Hebrews, and 1 Cor 15 *prōtos* is the opposite of "new," "second," or "last" and refers to something in the transient order of the present world. That *prōtos* in Rev 20:5 has this same meaning is put beyond reasonable doubt by the striking fashion in which the first-(second) resurrection pattern is interlocked in the "thousand years" context with the (first)-second death pattern of Rev 21. The first resurrection is non-bodily; it is a metaphor for the death of the faithful believer. The other amillennial interpretation, which sees the first resurrection as baptism into Christ, meets the contextual requirement that *prōtos* refer to an experience within the present course of history but misses the clear correlation of "first death" and "first resurrection" in Rev 20—21.—D.J.H.

234. T. F. GLASSON, "The Order of Jewels in Revelation xxi. 19-20: A Theory Eliminated," *JournTheolStud* 26 (1, '75) 95-100.

R. H. Charles's claim that the order of the precious stones in Rev 21:19-20 is the opposite of the order in an ancient Egyptian zodiac scheme was based on the authority of the renowned Jesuit polymath, A. Kircher (1602-80). Yet not only is there a complete absence of the necessary evidence from ancient Egypt, but also there are no examples of this exact scheme earlier than Kircher's time. In fact, the very existence of Abenephius, the Arabic writer whom Kircher cited as his source, is doubtful.—D.J.H.

235. [Rev 21:24] V. ELLER, "How the Kings of the Earth Land in the New Jerusalem: 'The World' in the Book of Revelation," *Katallagete/Be Recon-ciled* 5 (3, '75) 21-27.

The author of Revelation divides all faith into two categories: Christianity (worship of the Lamb) and worldliness (worship of the beast). Yet even though "the kings of the earth" are on the side of worldliness (cf. 6:9-17; 16:14; 17:2; 19:19; 20:11-15), they enter the new Jerusalem (21:24). The kings constitute a theological category, the first rank of the outsiders, the enemies of God. As a Christian, John (with Paul) knows that (1) the single new humanity cannot

maintain the OT note of Gentile subservience and second-class citizenship and (2) history must die in order to be resurrected by God. God holds title to the kings of the earth and someday plans to claim them for his new Jerusalem.—D.J.H.

BIBLICAL THEOLOGY

236. J. GIBLET, "Unité et diversité dans les écrits du Nouveau Testament," *Istina* 20 (1, '75) 23-34.

The problem of unity and diversity in the NT is examined with reference to the Pauline writings. Paul considered the gospel ("God's action in Jesus Christ") as the basis of unity. While he recognized that the gifts of God could express themselves in different ways, he insisted that the various expressions be shared within the community. For Paul there was much room for diversity in Christian discourse, but he did not accord the same value to every expression. Because some spoke empty words and others would destroy the community, rules for discernment were needed. The diversity of theologies in the NT is a necessary and illuminating fact, but no one of these theologies can pretend to say everything. Each stands in need of the others, in the midst of the one church.—D.J.H.

- 237r. W. G. KÜMMEL, *The Theology of the New Testament According to Its Major Witnesses—Jesus, Paul, John* [cf. *NTA* 18, p. 253].

W. A. MEEKS, "Bultmann and Kümmel Compared," *Interpretation* 29 (3, '75) 297-300.—Both K and Bultmann agree that the heart of the NT is to be sought in the writings of Paul and John, but K elevates the early tradition of Jesus' own words and deeds to the status of a major witness and largely ignores other early Christian witnesses. He wants to affirm both the confidence in historiography of the 19th-century biblical theologians and the insistence by the dialectical theologians on the transcendence of the divine word and act, though he does not tell us how the feat is to be accomplished. He is much more confident than Bultmann that the kerygma can be expressed in a series of doctrinal statements and seems to feel that one can move from the descriptive to the normative task easily and without change of mode. The book must be taken as an epitome of the past generation's work rather than as a herald of tomorrow's task in biblical theology, but it is nevertheless a superb example of its genre.—D.J.H.

238. EDUARD LOHSE, "Die Einheit des Neuen Testaments als theologisches Problem. Überlegungen zur Aufgabe einer Theologie des Neuen Testaments," *EvangTheol* 35 (2, '75) 139-154.

Historical study of the canon points to recognition of diversity in the theological content of the NT. In contrast to Marcion's and Tatian's attempts to minimize such diversity, Athanasius affirmed it. The critical judgments by Clement of Alexandria and Dionysius of Alexandria regarding the Johannine corpus, and their opinion that the aim of 2 Pet 3:15-16 was to protect Paul from misuse by erring gnostics, further attest the variety. Luther, using criteria based on theological content, made qualitative comparative judgments of NT writings. Following the lead of historical-critical study of origins, A. Seeberg pointed to variety in early Christian instruction, and redaction criticism exposed an assortment of theological

viewpoints at various levels of tradition. However, while assessing the diversity, it is necessary to recognize the unity, a task undertaken with limited success by such scholars as O. Cullmann, K. H. Schelkle, J. Jeremias, and W. G. Kümmel. H. Braun, through his existentialist reduction of theology to anthropology, moves even farther away from R. Bultmann's position than does H. Conzelmann. Reformation theology finds advancement in existentialist interpretation, yet offers correction to the latter through emphasis on the centrality of Christology, on which, according to the NT kerygma, anthropology depends.—F.W.D.

239. E. LOHSE, "Das Neue Testament als apostolische Urkunde. Zum Gedenken an Leonhard Goppelt," *KerDog* 21 (2, '75) 85-98.

A sketch of Goppelt's life (1911-73), a description of his scholarly achievements as a biblical theologian, and a personal appreciation. Goppelt's primary concerns were the extent to which the NT is to be considered as an apostolic document and the significance of its message for the preaching, life, and activity of the church. Among his characteristic emphases were the salvation-historical relationship of the OT and the NT, the insufficiency of a purely historical analysis of the NT, the identity between the earthly Jesus and the biblical-historical Christ, the promises of Scripture as fulfilled in Christ, the bestowal of the apostolic mission by Jesus himself and its renewal by the risen Lord, the basis of the apostolic tradition in the apostolic eyewitnesses, and early catholicism's loss of the genuine salvation-historical understanding of Scripture. For Goppelt, the NT is an apostolic document in so far as it communicates the message of Christ as the ground and the content of salvation.—D.J.H.

240. L. SCHMIDT, "Die Einheit zwischen Altem und Neuem Testament im Streit zwischen Friedrich Baumgärtel und Gerhard von Rad," *EvangTheol* 35 (2, '75) 119-139.

Von Rad affirms typological interpretation as the key to the unity of the Testaments, taking into account the OT's stress on divine intervention in history. Baumgärtel, on the other hand, sees the unity in terms of the basic promise "I am the Lord your God," which finds antithetical expression in the temporal gifts (which are part and parcel of OT 'promise') and the forgiveness of sins and eternal life available through Jesus Christ. Thus the OT is heard properly, that is, existentially, only from the side of the gospel, and as word of judgment and of grace. Baumgärtel may tend to emphasize *pro me* at the expense of *extra nos*, but his stress on the differences between the Testaments (with special reference to affirmed themes of self-justification and vindictiveness toward enemies in the OT) does greater justice to the message of an OT text as both 'Yes' and 'No' than does von Rad's approach—for after all the OT remains the OT!—F.W.D.

Christology

241. G. R. BEASLEY-MURRAY, "New Testament Apocalyptic—A Christological Eschatology," *RevExp* 72 (3, '75) 317-330.

A consideration of the NT representations of Jesus Christ as the lord of the kingdom, with special reference to his redemptive action as it relates to the coming

of the kingdom of God. The Synoptic Gospels emphasize the central role played by Jesus in the coming of the kingdom and identify him with the Son of Man coming at the end time. This concept of the Messiah's role surely came from Jesus himself. The early confessions of faith and the Christological hymns use "Messiah" to speak of kingship and "Lord" to connote authority and sovereignty; both titles presuppose an eschatological framework. Paul's unwavering faith in the Christ who is lord of both present and future, and who will come to manifest that sovereignty in love and judgment, is shared by the other NT writers. For Christian faith, eschatology is an aspect of Christology.—D.J.H.

242. M. COFFEY, "Chi è per te Gesù?—Una reazione," *RicBibRel* 9 (4, '74) 9-54.

A vigorous and detailed attack upon a previous article by F. Salvoni [§ 18-630], which provoked much controversy. S's fatal and erroneous presupposition is this: Because my human mind cannot grasp how Jesus could be God on earth, with all that the doctrine implies, the texts that seem to affirm the divinity should be translated differently. Other criticisms are: Too much stress is placed upon the Greek background of the NT as contributing to the interpretation of its meaning. In several instances the idea of inspiration is defective. The viewpoint approaches subordinationism, and at times exegetical conclusions are motivated by theological presuppositions.—J.J.C.

243. F. SALVONI, "Aggiunta esplicativa al 'Per te chi è Gesù?,'" *RicBibRel* 9 (4, '74) 55-65.

Without replying directly to M. Coffey's criticisms [cf. preceding abstract] S clarifies his stand by setting forth these principles. Jesus is a human person, contrary to Chalcedon. Otherwise how could he be tempted? In regard to the human person of Christ, pre-existence is a literary trope but in regard to the Logos, an actuality. The incarnation, the indwelling of God in the human person of Jesus, began at his birth, and he gradually became more conscious that he was the Son of God, full consciousness most probably occurring at the baptism (Mt 4). Because God dwelt in him, Jesus could say he, i.e. God indwelling, had power to forgive sins (Mk 2:5-9).—J.J.C.

244. A. CONTRI, "La preesistenza di Gesù Cristo Uomo-Dio alla creazione e alla sarkosis," *EuntDoc* 27 (3, '74) 266-310.

An extensive survey of recent Christological studies by P. Schoonenberg, P. Benoit, O. Cullmann, A. Feuillet, R. H. Fuller, and others concludes that Benoit is most in accord with the biblical, patristic, and theological data on the matter of pre-existence. At each stage of the presentation the views of various scholars are set forth briefly and evaluated. Benoit posits a mysterious situation in which the future God-Man was already existing, neither as merely the Word, nor as a human like us, but in a reality already present to God but not to us. While admitting the union of two natures in the person of the Word, Benoit situates this union at the beginning of salvation history, of creation, and of the covenant. There follows a critique of Benoit's theory by various scholars, and answers for these objections.—J.J.C.

245. A. B. DU TOIT, "Jesus Christus is die Oorwinnaar" [Jesus Christ is the Victor], *NedGerefTeolTyd* 16 (1, '75) 27-36.

Although *nikaō* and the word-group formed by its derivatives is not prominent in the NT, the victory motif is a basic theme underlying the kerygma concerning the decisive events of Jesus' life and finds its expression in the life of believers and of the church in the NT.—B.C.L.

246. J. LAMBRECHT, "De oudste christologie: Verrijzenis of Verhoging? [The Oldest Christology: Resurrection or Exaltation?]," *Bijdragen* 36 (2, '75) 118-144.

(1) Resurrection belongs to the kerygmatic language that refers to the facts of Jesus' dying and rising; because of the sequence of those facts in historical time, the resurrection model is horizontal. Exaltation is a spatial pattern having three moments—ascension, enthronement, and actual lordship; it is vertical language and occurs most frequently in hymns. (2) In the early church there seems to have been no belief in Jesus' return without a belief, however implicit, in his already exalted state. Neither the humiliation-exaltation scheme of Phil 2:6-11, nor the flesh-spirit opposition of Rom 1:3-4; 1 Pet 3:18b; 1 Tim 3:16, nor the Christological interpretation of Ps 2:7 and 110:1 can be situated at the oldest conceptual level of the tradition. This, however, does not argue against the antiquity of the exaltation idea as such. Moreover, there is no indication of a radical independence or even a competition between traditions of resurrection and exaltation. (3) An abstract formal description and a strong separation of the two concepts do violence to reality. The idea of exaltation is very old; the early Christians always considered the risen Jesus as their exalted Lord. Although resurrection seems to have been the basic category evoked by the appearances themselves, further theological reflection brought out and stressed other implicit aspects of the paschal event (e.g. exaltation and mission). A two-page select bibliography concludes the article. [From the author's abstract.]

247. R. N. LONGENECKER, "'Son of Man' Imagery: Some Implications for Theology and Discipleship," *JournEvangTheolSoc* 18 (1, '75) 3-16.

(1) There is no evidence that the Similitudes of Enoch (1 *Enoch* 37—71) are pre-Christian in date of composition or theology. There is a widely based tradition in the NT that Jesus employed the expression "Son of Man" of himself and very little evidence to suggest any extensive use of it on the part of Christians during the 1st century. The expression should be understood in terms of Jesus' redemptive identification with humanity and his sufferings for humanity as the way by which he entered into his glory. (2) Its use in the NT implies that Christian theology ought to begin with the functional emphases of the early apostolic proclamation. It also challenges those who name him Lord to take upon themselves his pattern of life.—D.J.H.

248. F. J. MOLONEY, "The Targum on Ps. 8 and the New Testament," *Salesianum* 37 (2, '75) 326-336.

The fact that Heb 2:6-8; Mt 21:16; 1 Cor 15:27; and Eph 1:22 all apply Ps 8

in an individual and messianic sense can hardly be the result of chance. A similar interpretation of Ps 8 is to be found in the Targum. There the enemies of God in v. 2 are "the author of enmity and vengeance." The generic "man" of v. 4ac is the "Son of Man," of whose works God is mindful. Leviathan is added to the list of those under the Son of Man's dominion in vv. 7-8. In such a context the crowning with glory in v. 5 appears to link the Son of Man with the kingly order in some way. Even though the language of the Targum may be late, the possibility that the literary traditions found in both the Targum and the NT are in some way connected should not be rejected out of hand.—D.J.H.

249. J. I. PACKER, "What Did the Cross Achieve? The Logic of Penal Substitution," *TynBull* 25 ('74) 3-45.

An exposition of the belief that Christ's death on the cross had the character of penal substitution and because of this brought salvation to mankind. After methodological observations about the knowledge of Christ's achievement and about the didactic thought models given in the Bible as the means of this knowledge, the article explores what it means to call Christ's death "substitutionary" and what further significance is added when Christ's substitutionary suffering is called "penal." The relationships of penal substitution to retribution, solidarity, mystery, salvation, and divine love are examined. The model of penal substitution is truly based on the Bible and is not at all inconsistent with the faith and religion of the NT.—D.J.H.

250r. E. SCHILLEBEECKX, *Jezus* [cf. *NTA* 19, p. 278].

A. L. DESCAMPS, *RevThéolLouv* 6 (2, '75) 212-223.—The author's exegesis, which is of good technical quality, seems to be employed in the service of a pre-established Christology. The tradition-history of Mk 16:1-8 is not developed in sufficient detail, and the thesis that the disciples' Easter-experience of conversion was independent of their failure to find Jesus' body and their certitude of having seen him is untenable from a historical viewpoint. Rather, the experience of the risen one's presence chronologically preceded the elaboration and proclamation of the paschal kerygma. The existence of the three primitive credos (*maran atha*, divine man, pre-existent Wisdom) prior to the resurrection credo is not proved. On the whole, the attempts on the basis of NT texts to justify a basically functional Christology and to reconstruct the apostolic faith are not convincing. Such a huge task is really an impossible undertaking.—D.J.H.

251. E. SCHWEIZER, "Wer ist Jesus Christus?" *TheolLitZeit* 99 (10, '74) 721-732.

The expression "Jesus Christ" purports to say that God is to be found in a man described first and foremost as the crucified one in whom the powerlessness of the all-powerful God has been manifested. The titles (Messiah, Son of God, Suffering Servant) applied to him by the early church make sense only as the end-point of the movement initiated and inspired by Jesus' parables and his parabolic words and actions. Only one who is open to the challenges of his contemporaries regarding the reality of his claims about Christ and to those of his fathers and brothers regarding the adequacy of these claims can answer the question, Who is Jesus Christ?—D.J.H.

252. H. VORLÄNDER, "‘Mein Herr und mein Gott.’ Christus als ‘persönlicher Gott’ im Neuen Testament," *KerDog* 21 (2, '75) 120-146.

Reverence for personal gods (givers of life to individuals, mediators and advocates, guardians of individuals) belongs to the phenomenology of most ancient Mediterranean religions. While remaining faithful to Jesus' preaching of his Father as a personal god, the early church confessed the risen Christ as its personal god. This practice can be seen in the Christological titles (lord, god, shepherd, overseer, savior, high priest, mediator, advocate), the designations of individual Christians (servant, friend, "called," "belonging to Christ"), the personal relationship envisioned between Christ and the believer, and the functions of Christ (giver of individual life, mediator and advocate, guardian of his own). Far from being viewed as independent of the Father, Christ is seen as the means by which God becomes a personal god; the relationship between Christ and the believer has its origin and model in the personal relationship between God and Christ. But the early church modified the concept of a personal god by insisting on Christ as savior from the fallenness of sin and death, fullness of community with Christ only in the eschaton, the exclusiveness of one's relationship with Christ, the nature of that relationship, the temporal limit on Christ's functions, and the centrality of the cross and resurrection.—D.J.H.

253. F. ZEHRER, "Jesus, der Sohn Gottes," *BibLiturg* 48 (2, '75) 70-81.

In the OT "son of God" describes one who is in especially close relationship with God; in pre-Christian Judaism it was probably a messianic designation. Efforts to find a Hellenistic background for the designation of Jesus as the Son of God pass over the fact that in the NT Jesus alone is the Son of God. In the Gospels the pre-Easter Jesus is presented as being conscious of his unique relationship with the Father. The high priest's question in Mt 26:63/Mk 14:61 about Jesus as the Son of God refers primarily to his messiahship. While "Son of God" in the mouth of the centurion (Mt 27:54/Mk 15:39) probably meant *theios anēr*, Matthew understands it in a messianic sense and Mark in an ontological sense. The early Christians undoubtedly understood even the messianic uses of the title as also referring to Jesus' sameness in being with the Father.—D.J.H.

Church and Ministry

254. F. CASÁ, "Crisis de Obediencia. Crisis de Autoridad. Una posible solución a partir del Nuevo Testamento," *RevistBíb* 37 (1, '75) 23-32.

An attempt to find a solution to the present crisis of authority and obedience in the light of the NT. Having outlined the concept and the exercise of authority in the church, the article turns to the ecclesial aspect of the problem. The Christian is called to a life in liberty but also to the sacrifice of obedience (Phil 2:5-11). The church is charismatic (1 Cor 12-14), but all its charisms are to be subjected to charity. The whole problem, however, can best be seen in the NT as that of the "apostles" or "the Twelve." The NT bases authority on the call to service and on mission (Phil 2:1-5; 1 Pet 5:1-4).—S.B.M.

255. H. J. B. COMBRINK, "Evangelisasie deur woord en daad" [Evangelization through Word and Deed], *NedGerefTeolTyd* 15 (4, '74) 274-285.

The *diakonia* concept offers the key to a proper understanding of the presence of the church in the world and of its missionary character. Mk 10:45 depicts Jesus' whole life and mission as *diakonia* and forms the Christological basis for the service-structure of the church. This motif is repeated in Mt 5—11: Jesus is presented as Messiah in word (5—7) and deed (8—9) and example to be continued by his followers (10). The *ekklēsia* must be the living expression of Christ's life of service. The starting point for the witness of the church is not solidarity with the world and its needs, but Christ as head, in exemplifying his *diakonia* in a prophetic existence. The "recruitment power" of the church correlates directly with its own holiness and inner strength. Paul uses *diakonia* to describe his apostleship in its widest meaning, including his preaching of the word. Evangelization can be effective only when it functions in the unity of word and deed.—B.C.L.

256. O. E. EVANS, "New Wine in Old Wineskins: XIII. The Saints," *ExpTimes* 86 (7, '75) 196-200.

The idea of separation to God is the basic meaning of the OT concept of holiness, but the eschatological notion of the "saints" as the elect who will share in the blessings of the messianic kingdom (cf. Dan 7, *Psalms of Solomon* 17, Qumran writings) provides the background to the NT use of *hoi hagioi* as a designation for Christians. Contrary to the opinion of L. Cerfaux, at least two-thirds of Paul's 39 uses of *hoi hagioi* refer to Christians in general rather than to the Jerusalem Christians as such. The saints of the NT are a holy community constituted by Christ and composed of those who have been chosen and called by God, a universal and separated (but not exclusive) community for whom a future inheritance is laid up. Their community is meant to be distinguished by moral purity and goodness, though their being saints did not excuse them for being sinners.—D.J.H.

257. E. FERGUSON, "Laying On of Hands: Its Significance in Ordination," *Journ TheolStud* 26 (1, '75) 1-12.

The background for the laying on of hands by Christians is to be found in the Hebrew verb *šim* ("to touch," as an act of benediction) rather than in *sāmak* ("to lean upon," so as to create a substitute). The basic idea in early Christian ordination was conferring a blessing and petitioning for the divine favor, not creating a substitute or transferring authority. The OT background (as indicated by Syriac terminology), Jesus' usage, the association with prayer, early Christian art, the variety of occasions when it was used, and the theological interpretation of 4th-century authors all converge in supporting the contention that the imposition of hands in ordination signified a divine blessing.—D.J.H.

258. V. KESICH, "Unity And Diversity In New Testament Ecclesiology," *StVlad TheolQuart* 19 (2, '75) 109-127.

While there is unity among the local churches of the NT in the Eucharist, these churches display diversity in the ways that they are organized and ruled. "In conclusion, the unity of the church is primarily a sacramental unity, unity in Christ and in the eucharist. Diversity in the church does not destroy this unity, but can

even make us more aware of it. This unity excludes uniformity but not diversity."—D.J.H.

259. G. W. KNIGHT, "The New Testament Teaching on the Role Relationship of Male and Female with Special Reference to the Teaching/Ruling Functions in the Church," *JournEvangTheolSoc* 18 (2, '75) 81-91.

In considering the ministry of men and women in the church, these three biblical truths must be held in correlation: (1) Men and women are equal as image bearers (Gal 3:28) and therefore equal in standing in and before Christ. (2) Men and women manifest in their sexuality a difference created and ordered by God. By God's creative order women are to be subject to men in the home and the church, and are therefore excluded from the ruling and teaching offices (Eph 5:22; 1 Tim 2:11-15; 1 Cor 14:33b-37; cf. 1 Tim 3:4-5), which men are called on to fulfill. (3) Women have a unique function to fulfill in the diaconal task of the church, along with men, and in teaching situations in relation to women and children (e.g. 1 Tim 3:11; 5:9-10; Tit 2:3-4; Rom 16:1).—D.J.H.

260. H. KRAFT, "Die Anfänge des geistlichen Amts," *TheolLitZeit* 100 (2, '75) 81-98.

The origin of the charismatic offices of apostle, prophet, and teacher (1 Cor 12:28) must be understood primarily with reference to OT prophecy, though the figures of the rabbi and the scribe as well as the structures of pagan religious clubs must also be taken into account. The name "apostle" goes back to the historical Jesus' sending of his disciples to gather the people of Israel to Jerusalem where the kingdom of God would break in as a consequence of Jesus' death. After the resurrection the apostle is viewed as one commissioned by the risen Lord, and the apostolate is described in terms suggesting that it is a special case of OT prophecy. The office of prophet in the church was originally tied to membership in the prophetic people constituted by Christian baptism, but soon "prophet" came to designate those especially gifted in directing the community particularly with regard to the nearness of the end. Charismatic teaching was another special case of the prophetic office. The teachers were expositors of Scripture in the prophetic manner; paraenesis and reflection on the meaning of Christ's appearance were also their work. Even the institutional offices of bishop, presbyter, and deacon that replaced the charismatic offices at the turn of the 1st century A.D. were influenced by OT prophecy in the early stages of their development.—D.J.H.

261. G. KRETSCHMAR, "Die Ordination im frühen Christentum," *FreibZeitPhilTheol* 22 (1-2, '75) 35-69.

Western ecclesiastical usage of the word "ordination" can be traced back to the medieval *sacramentum ordinis* in which presbyters were bestowed chalice and paten for Eucharistic celebration. A fuller appreciation of the meaning of ordination needs to focus on the practice of "imposition of hands" (*cheirotomia*). In Hippolytus' *Apostolic Tradition* the word *cheirotomia* is used to describe the rite whereby the Spirit is conferred for specific functions in the community through imposition of hands and prayer. What is the connection between Hippolytus' church order and the practice of the early church? After an appreciative summary

of E. Lohse's, *Die Ordination im Spätjudentum und im Neuen Testament* (1951) the following remarks pertinent to the NT are made: Ordination texts are products of the post-Pauline writers: Luke in Acts and the author of the Pastorals. A liturgy in Acts 13:1-3 describes praying over and imposing hands on Barnabas and Paul. Since Paul had been directly commissioned by the risen Lord and did not need an ordination, this passage probably reflects an Antiochene tradition of ordaining missionaries in the tradition of the Jewish *šāliah*. The first clear evidence for Christian ordination is found in 1 Tim 4:14 and 2 Tim 1:6, where there are similarities with the Pharisaic function of the *šēmîkâ*. This ordination was meant to confer a personal commission to preserve fixed doctrine, the *parathēkē*, and not to supervise a growing *paradosis*. NT imposition of hands was not a gesture of blessing or healing but a rite of commission. Its origins cannot be dated with exactitude or located geographically but a Palestinian origin is assumed. Analogies with the rabbinic *šēmîkâ* go back to the apostolic period prior to the destruction of the Temple and before the martyrdom of James, Paul, and Peter, but the task of maintaining the apostolic message comes out of the post-apostolic period after the destruction of the second Temple.—M.A.F.

262. J. J. KRITZINGER, "Die kerk en die buitestaanders" [The church and the outsiders], *NedGerefTeolTyd* 15 (4, '74) 286-305.

A review of NT evidence concerning the church's attitude towards outsiders (*hoi exō* and *hoi loipoi*) provides ample material for a theory of missions. Decisive for the relationship with nonbelievers are not high-sounding exhortations to missionary activity, but a consistently Christian way of life in all spheres. This is the primary expression of missionary consciousness, for which the building up and spiritual growth of the church forms the prerequisite.—B.C.L.

263. T. R. W. LONGSTAFF, "The Ordination of Women: A Biblical Perspective," *AnglTheolRev* 57 (3, '75) 316-327.

Paul's directive that women should keep silence in the churches (1 Cor 14:33b-35) is a piece of specific advice given to certain Corinthian Christians whose behavior had created a problem for the nascent church. His counsel in this instance included what he evidently believed to be a necessary and legitimate accommodation to the social norms of that time and place. Like the author of Gen 3:14-19, he is dealing with the hard—and unfortunate—realities of life as he knows it. But Gal 3:27-28 ("there is neither male nor female") represents Paul's vision of life as it ought to be (cf. Gen 1:26-28; 2:4b-25), his vision of the world made new in Christ (i.e. the consummation of the kingdom of God). The cultural constraints that made the full realization of the ideal described in Gal 3:27-28 an impossibility in 1st-century Corinth no longer prevail in 20th-century America.—D.J.H.

264. P. PERKINS, "Metaphor and Community," *AmEcclRev* 169 (4, '75) 270-281.

The NT images for church fall into two main categories: (1) those that stress the continuity of the Christian experience with the hopes and expectations of Judaism—e.g. the elect, the saints, the assembly of God, the new Israel, the olive tree; (2) those that deal with the new experience of the Christian community

as a brotherhood transcending social and ethnic barriers—especially the people of God. Not the meteoric flashes of individual geniuses, these images were closely connected with the personal, social, and religious experiences of the early Christians and were carried by the imagination of the community.—D.J.H.

265. F.-J. STEINMETZ, "Das Ordensleben und seine biblischen Grundlagen," *GeistLeb* 48 (3, '75) 212-225.

The so-called evangelical counsels have a biblical basis. The ideal of religious poverty flows out of the warnings about the dangers of wealth, the blessing on the poor in spirit, the pericope of the rich man (Mk 10:17-31), and the example of the early church in Jerusalem. The value of celibacy is affirmed in 1 Cor 7, Gospel sayings such as Mt 19:10-12, and 1 Tim 5:3-16. The call to serve others and the example of Jesus, who was obedient unto death, provide a NT foundation for religious obedience. In the light of the biblical data, poverty appears as a basic evangelical stance, celibacy as a possibly good mode of living, and obedience as a special form of service.—D.J.H.

266. A. VANHOYE, "Sacerdoce commun et sacerdoce ministériel. Distinction et rapports," *NouvRevThéol* 97 (3, '75) 193-207.

The often-neglected biblical doctrine of the priesthood of all believers needs reaffirmation. Likewise one should underline again the NT reticence about using OT priestly categories, the absence of *hiereus* in the Gospels, and Jesus' polemic against ritualistic conceptions of religion (cf. Mk 7 parr.). Only a small number of NT texts describe Christians as priests (1 Pet 2:5, 9; Rev 1:6; 5:10; 20:6). True, in Hebrews the concept *hiereus* is applied to Christ, but because Christ in his own person eliminates the separations between people and priest and between priest and victim, the total religious situation has become altered. All believers have been raised to priestly dignity inasmuch as all, through Christ, can now offer sacrifice, not according to conventional rites, but a sacrifice of their own existence. Ministerial priesthood therefore can have only a secondary, subordinate function, even though its role is indispensable. Christ's priesthood includes both a cultic and a mediatory function. Although all believers share Christ's cultic priesthood, they cannot participate in his unique mediation. It is this incommunicable mediation that the ministerial priesthood signifies in a sacramental way.—M.A.F.

Various Themes

267. W. BERENDS, "The Biblical Criteria for Demon-Possession," *WestTheolJourn* 37 (3, '75) 342-365.

An examination of demonic possession and exorcism in the light of the Gospels and Acts. (1) The time of Christ was a period of extraordinary activity on the demonic level; demonic activity may be expected to intensify again immediately before Christ's return. Christians who have the Spirit in their hearts cannot be possessed by demons. (2) Demoniacs are readily recognizable and often exhibit psychosomatic symptoms. The demons possessing the demoniacs have distinct personalities of their own. Demoniacs have some supernatural knowledge and are compelled to acclaim Christ's greatness whenever they meet him. (3) No demoniacs

come of their own volition to have demons cast out. An authoritative word, spoken in faith, is the only biblical way of exorcising a demon.—D.J.H.

268. H. BOJORGE, "Koinonía-Comunicación en el Nuevo Testamento. Como Contexto Estructural de la Comunidad y el Liderazgo," *RevistBíb* 37 (1, '75) 33-47.

Koinōnia in the NT describes the communication between the individuals and the groups that make up the ecclesial community. The communication operates on various levels. The ecclesial society has a history of growth from the initial "we." The coming of Christ revealed the "proto-we" as a communication between the Father and the Son, which is open to the believers. The event that best expresses this communication between Jesus and the Father is the Passion. The expansion of the "deutero-we" into the "trito-we" (divine-apostolic-ecclesial) is by faith in the preaching of the apostles and by baptism. The sharing of material goods is one aspect of the new situation of communication-communion between the members of the "macro-we."—S.B.M.

269. F. BOVON, "Communauté familiale et communauté ecclésiale dans le Nouveau Testament," *Cahiers Protestants* 19 (6, '74) 61-72.

The family in the NT constitutes a sociological given into which the new reality and standards of the kingdom introduce some elements of discontinuity. Also, the church itself becomes a family in which God is father, Jesus is elder brother, births occur, etc. Even the term *oikos* ("household" or "extended family") is applied to the Christian community (Heb 3:1-6; 1 Tim 3:15). While the NT refuses to exalt the family at the expense of the kingdom and the church, it does not turn its critique of the family into a Manichaean mistrust of it.—D.J.H.

270. J. L. BURNS, "A Reemphasis on the Purpose of the Sign Gifts," *BiblSac* 132 (527, '75) 242-249.

The positions that the primary purpose of the sign gifts was to authenticate new revelation and that these gifts were limited in time to first-generation Christians are grounded in clear statements of Scripture. Careful exegesis indicates that 1 Cor (especially 1:4-9 and 14:22-25) is consistent with Heb 2:2-4 and Acts on these matters.—D.J.H.

271. J. F. CRAGHAN, "The Bible and Reconciliation," *AmEcclRev* 169 (3, '75) 164-190.

The rupture of the relationship between Yahweh and Israel was understood in the OT in different ways according to the model used (i.e. suzerain-vassal, father-son, or husband-wife). To be reconciled was to return, to live, and to know; the transformation affected the heart and had its external expression in the rites of sacrifice. Jesus' teaching on the duty of mutual forgiveness was unique. He looked upon his sufferings as preordained by his Father (with whom he was in perfect unity), as positive elements in his messianic vocation, and as representative and vicarious. To say that Jesus is risen is to say that we are reconciled and redeemed because he has been reconciled and redeemed.—D.J.H.

272. E. HAMEL, "La théologie morale entre l'Écriture et la raison," *Gregorianum* 56 (2, '75) 273-319.

The topic is treated under three headings. (1) The Bible and reason as sources of moral theology. Biblical morality, because guaranteed by revelation, will be the faithful and permanent mirror of human morality, yet only revelation gives the complete meaning of human life and of all human values. In this process the Holy Spirit acts upon human reason indirectly through the inspired text and directly by helping Christians to understand the spirit of the law. Thus, the Bible and reason are mutually interactive. (2) Hermeneutics and moral theology. While exegesis attempts to determine the meaning of the original author, hermeneutics seeks to discover what the text means for Christians of today. Because it contains the living, efficacious word, the Bible has a message for every age. The continuity of the living tradition of the Spirit ensures that arbitrary interpretations will not corrupt the scriptural message. Because hermeneutics starts from exegesis, the moral theologian and Scripture scholar should work together. (3) Faith and reason in Paul. The apostle admirably shows how the two can be combined, for under the guidance of the Spirit he perceives in various troublesome circumstances the authentic will of God. Not all Paul's decisions have permanent value. Some are time conditioned, but in each there is a core that can be applied to other situations. For instance, the status of women in the 20th century is not what it was in the 1st, yet a theology for women of today can be developed from the principle Paul enunciated: the equality of the sexes. Today, as in the apostle's time, the Christian finds moral truth in the Church, the community of the New Covenant.—J.J.C.

273. C. J. A. HICKLING, "Eucharistic Theology and Eucharistic Origins," *Liturgical Review* 4 (2, '74) 18-28, 5 (1, '75) 56-62.

The first part examines, in the light of some recent comments, the doctrines of the Eucharistic sacrifice and the real presence as pointing to two principal aspects of God's communication of himself to us. The second part attempts to relate the content of each of these doctrines to what may be claimed to have been the intentions of Jesus himself at the Last Supper. At the Last Supper, Jesus made the familiar rituals of every fellowship meal into signs intended to convey (possibly) the real meaning of all such meals enjoyed during his ministry and certainly the meaning of the death to which they had committed him. The renewal and continuation of these meals after Easter not only commemorated and interpreted the recent event of Jesus' death but also the self-giving activity of the one now again accessible to believers. Jesus' effective presence was uniquely experienced during the re-enactment of the two simple rituals with the bread and the cup, and at the same time the rituals commemorated his death in a way that repristinated the sacrificial intention that they had been employed to signify. Eucharistic theology has retained, in spite of adverse pressures, a genuine continuity with the origins of the Eucharist.—D.J.H.

274. J. KREMER, "Besessenheit und Exorzismus. Aussagen der Bibel und heutige Problematik," *BibLiturg* 48 (1, '75) 22-28.

We must be sensitive to the historical and cultural contexts in which the biblical

statements about Satan and demons arose. These statements express the truth that human existence is threatened by forces that can only be mastered by God's power.—D.J.H.

275. G. E. LADD, "The Revival of Apocalyptic in the Churches," *RevExp* 72 (3, '75) 263-270.

Apocalyptic eschatology means that the Lord of history will establish his kingdom, that evil can be overcome only by the mighty intervention of God, and that out of the judgment rendered on the world a new redeemed order will emerge. Post-millennialism was the prevailing eschatology in early 19th-century evangelical circles in America, but dispensationalism brought about renewed interest in Christ's glorious second coming. Most evangelical ministers have sifted the dispensational theology, have rejected its errant doctrines, but have accepted the central elements of biblical apocalyptic theology.—D.J.H.

276. P.-E. LANGEVIN, "La signification du miracle dans le message du Nouveau Testament," *SciEsp* 27 (2, '75) 161-186.

An examination of the miracle stories and the references to miracles in the Synoptic Gospels, Jn, Acts, and the Pauline corpus. The miracles in the NT signify that Jesus and his apostles are contributing to the establishment of the kingdom of God, that the messianic era has begun, that salvation is at hand, that the Spirit is present so as to transform humanity and the world, and that Jesus is the promised Messiah.—D.J.H.

277. F. LENTZEN-DEIS, "Beten kraft des Gebetes Jesu," *GeistLeb* 48 (3, '75) 164-178.

In the biblical tradition prayer takes place in the context of the dialogue between God and the person as a response to God's word. According to the Gospels, Jesus' prayer is the highpoint of this dialogue as well as the ground and guiding principle of all Christian prayer. Not only does Jesus teach us how to pray, but also his prayer is an effective means of salvation for us.—D.J.H.

278. J. M. McDERMOTT, "The Biblical Doctrine of *KOINŌNIA* (II. Part)," *BibZeit* 19 (2, '75) 219-233. [Cf. § 19-1085.]

The occurrences of *koinōnia* and cognates in Paul's epistles and the other writings of the NT are examined. Some of the possible ways of translating *koinōnia* are "community, participation, contribution, collection, and communion." With such finesse and creative intuition does Paul employ the word that it is often impossible to limit it to a single clear-cut meaning. It is one of the many ways in Scripture of expressing the central Christian mystery, the union in love of God and mankind through Jesus Christ. All other *koinōnia* passages (with the exception of those in the Johannine corpus) are at best but weak reproductions of Paul's thought. Sometimes they may help to elucidate his doctrine, but most often they probably mirror only the secular usage of the day.—D.J.H.

279. M. NICOLÁU, "Virginidad y continencia en la Sagrada Escritura," *Manresa* 47 (1, '75) 19-40.

In the OT there are only faint indications of that state of virginity or celibacy

whose full splendor is revealed in the NT. The first reference to continence in the NT is the logion in Mt 19:10-12. The main part of the article situates this logion within its context, examines its meaning, and reviews its traditional interpretation. The reason for *eunouchia* is its motive and finality: "for the sake of the kingdom of heaven." In Mt, however, there is no precept of virginity or celibacy; it is a gift given to some. This datum from Mt is then compared with 1 Cor 7 by situating vv. 5-40 within their context and then analyzing vv. 25-40. The text sums up Paul's reasons for continence: the end-time is near (vv. 29-31); one's interest would not be divided (v. 34) but would be devoted to the Lord (v. 35); one would have more time for prayer (v. 5), fewer worldly troubles (v. 28), and would be free from anxiety (vv. 32-34). In conclusion Rev 14:1-5 is cited to show that the pure life makes the word of the witness sincere and authentic.—S.B.M.

280. K. H. SCHEKLE, "Freiheit als Evangelium. Zum Thema Freiheit in Bibel und Kirche," *TheolQuart* 155 (2, '75) 87-96.

Although the OT lacks a word for "freedom," the idea nonetheless is present, especially in concern for the political freedom of Israel. In the NT freedom becomes a central concern. True, the NT does not directly treat political freedom or the question of emancipation of slaves, but it does discuss at length the religious and moral implications of freedom. For Paul and John alike humanity is described as unfree by nature, dominated by sin and death from which only Christ's word and work can free. The biblical notion of freedom needs to be constantly protected from possible diminution and distortion by doctrine or dogma. The NT does not treat the question of the freedom of the will or the reasons for religious freedom as outlined in the decree of Vatican II. The idea of social freedom or liberation is not developed, although Luke's Gospel contains elements of social critique. The NT includes elements that are original about women's rights. In this connection Jesus' teaching on divorce (Mk 10:2-12) should be seen as an attempt to insure protection of these rights. Paul in 1 Cor 10:5 states that women and men alike have the right to prophetic utterance and liturgical prayer. The contradictory statement in 1 Cor 14:34 is probably a later gloss influenced by the antifeminist view of 1 Tim 2:12.—M.A.F.

281. P. SCHWANZ, "Der Wandel in der Gottebenbildlichkeits-Vorstellung vom Neuen Testament zur frühen Patristik. Zugleich ein Versuch zur Standortbestimmung biblischer Theologie: Von der Unaufgebarkeit des Johannes," *Kairos* 16 (3-4, '74) 268-294.

This article attempts to provide a condensation of the author's Halle dissertation *Imago Dei als christologisch-anthropologisches Problem in der Geschichte der Alten Kirche von Paulus bis Clemens von Alexandrien* (1970). The principal preoccupation is the notion of man as God's reflection, the theme of man as *imago Dei* that assumes such central importance in Irenaeus. The notion is first examined in thirteen theses drawn from the Pauline and deutero-Pauline notions of man as *eikōn*. These views are compared with the gnostic understanding. In almost all essential traits the Pauline or deutero-Pauline concepts find parallels in the gnostic traditions, especially in connection with *anthrōpos*, *sophia*, and *logos*. Unlike the gnostics, Paul does not accept the notion of an original *imago Dei* that at one point in history is totally lost. Similar parallels with Paul can be found in the Johannine

notions of *kephalē*, *pneuma zōopoioun*, *doxa*, *morphē*, etc. In the Apostolic Fathers and the Apologists the idea of the necessity of restoration to a lost image gains currency. This theme is then traced through Irenaeus and Clement of Alexandria.—M.A.F.

282. F. SOLE, "Raffronti della Legge Mosaica con altre legislazioni dell'antico Medio Oriente e con la morale evangelica," *EuntDoc* 26 (3, '73) 443-489.

A detailed comparison of prescriptions regarding society, slavery, marriage, divorce, administration of justice, etc. shows that the Mosaic Law surpassed other Near Eastern codes, such as those of Babylon, Assyria, Egypt, and Greece, both in the laws themselves and in the spirit which animated them. A similar comparison of the Mosaic Law and the law of the gospel reveals that the New Law is superior to the Old in its spirit, its manner of action, and in the duties it prescribes to God and the neighbor. Fittingly, then, can Paul assert that the Law was preparing people for Christ (cf. Gal. 3:24).—J.J.C.

283. F. J. STENDEBACH, "Das Böse und der Satan. Der Ursprung des Bösen in der Heiligen Schrift," *BibKirch* 30 (1, '75) 2-7.

The Israelite notion of God's ambivalence (i.e. love and wrath) gave way to the figure of Satan in late OT and intertestamental writings. Analysis of the NT evidence about Satan shows how far from the center of Jesus' preaching he stands and suggests that he is to be considered as a marginal figure taken over from the faith of Judaism. His existence is a question for systematic theology and philosophy, not for exegesis.—D.J.H.

284. E. F. TUPPER, "The Revival of Apocalyptic in Biblical and Theological Studies," *RevExp* 72 (3, '75) 279-303.

The controversy regarding the definition of apocalyptic, the rediscovery of apocalyptic in German OT research, the refusal of British and American NT scholars to accept an apocalyptic framework for understanding Jesus' ministry and person, the renewal of apocalyptic in German NT scholarship, and the restoration of apocalyptic in the eschatological theology of W. Pannenberg are discussed. Contemporary theological debate on the problem of apocalyptic revolves around three crucial issues: the understanding of Jesus in relationship to the traditions of his environment, the nature of Jesus' proclamation of the kingdom of God, and the historicity of Jesus' resurrection destiny.—D.J.H.

285. R. TURA, "Il battesimo dei bambini. Revisione in vista? Simposio su una prassi pastorale millenaria," *StudPat* 21 (3, '74) 511-585.

P. A. Gramaglia's *Il battesimo dei bambini nei primi quattro secoli* (1973) formed the basis of a symposium sponsored by *StudPat* on 15 June 1974. After a general discussion of the book itself, the theological problems it poses and the problems of freedom, this article reports the proceedings of the symposium itself. The formula "all his/her household" (Acts 10:2; 11:14; 16:15, 31, 33, etc.), the "circumcision of Christ" (Col 2:11), the baptism of the children of proselytes (1 Cor 7:14), and the "let the children come to me" passages are the NT loci that were discussed. Other topics in the symposium were the patristic contributions to

the debate, and the theological (children who die without baptism, etc.) and philosophical (freedom, person and society, etc.) questions that arise.—S.B.M.

286. P. VAN DEN BERGHE, "Verzoening in de bijbel" [Reconciliation in the Bible], *Collationes* 21 (1, '75) 22-40.

The OT concept of reconciliation seems to involve three aspects: (1) the appeasing of God's wrath (*placatio*), which can be brought about by means of satisfaction (*satisfactio*); (2) the removal of sin, which is conceived as the cleansing of a stain or the expiation of guilt (*expiatio*); (3) reconciliation proper, i.e. the repairing of the broken relation between God and humanity (*reconciliatio*). Reconciliation is obtained in the cult through the rituals of the Day of Atonement (Lev 16), and also by different types of sin-offerings at other times. Generally blood plays an important part in these rites. Further, the cover above the ark (the "mercy-seat") is the place of God's presence and forgiveness. Reconciliation between persons is the theme of several OT narratives (e.g. Gen 32—33; 42:1-24; 45:1-15; 1 Sam 19:1-7; 2 Sam 14:1-33).

The NT does not offer a completely new view of atonement. Rather, it presents us with a selective use of the different OT conceptions of reconciliation. The choice among these conceptions is guided by the spiritualizing tendency already preached by the prophets. Above all, for the NT the whole process of reconciliation is centered on Jesus Christ. More clearly than in the OT, interhuman reconciliation is both the condition and the result of reconciliation to God. The second and third aspects of the OT concept, i.e. expiation of sin and reconciliation to God, are emphasized in the NT. God always has the initiative. Jesus Christ is now the "place" of God's forgiving and reconciling presence. In dealing with these themes, this study gives special attention to the preaching of Jesus, the reflections on Christ as mediator elaborated in Hebrews, 2 Cor 5:18-21, and Eph 2:11-22.—J.L.

287. J. WALVOORD, "Posttribulationism Today. Part II: Classic Posttribulational Interpretation," *BiblSac* 132 (526, '75) 114-122; "Part III: Semiclassic Posttribulational Interpretation," (527, '75) 208-215. [Cf. § 19-1094.]

J. B. Payne's exposition of classic posttribulationism is presented under these headings: (1) the imminency of the second coming, (2) the posttribulational second coming, (3) the nonliteral tribulation preceding the second coming, and (4) a literal millennium following the second coming. Most conservative expositors have rejected classic posttribulationism because of its inherent inconsistency of combining a very literal interpretation of Rev 19—22 with an almost completely nonliteral interpretation of chaps. 1—18. Payne has ignored the error of the church Fathers who believed that they were already in the great tribulation, and has accepted their conclusions anyway.

If the eschatology of liberal scholarship is excluded, the majority view of posttribulationism can be classified as semiclassic. But the posttribulationists are not in agreement on the character, nature, and extent of the time preceding the second coming of Christ. Also, semiclassic posttribulationism is not the same as that held by the Fathers and does not resolve major problems encountered in interpreting the NT evidence. Finally, there is no evidence for a rapture of living saints or a resurrection of the church in the sequence of events relating to the second coming. [To be continued.]—D.J.H.

288. F. M. YOUNG, "New Wine in Old Wineskins: XIV. Sacrifice," *ExpTimes* 86 (10, '75) 305-309.

A description of the Jewish attitudes toward sacrifice that were current in NT times. (1) The workings of sacrifice were not a subject for speculation; sacrifices were accepted as ordained by God in the Law. (2) Sacrifice was not understood as a single type of act, with a single meaning. (3) For the ordinary Jew, it was usual to find equivalents to substitute for the sacrificial rites practiced in Jerusalem. (4) The sacrifices *par excellence* were the self-surrender of martyrs who refused to compromise their loyalty to God. (5) Although Jewish thought had advanced beyond the cruder attitudes toward sacrifice, ideas such as God's being pleased by sacrifice and being influenced by it (especially in regard to his anger at human sin) persisted. The "new wine" of the NT is to be found in the startling way in which the death of Jesus Christ becomes the focus of all sacrificial thinking.—D.J.H.

289. R. G. ZIMMER, "The Temple of God," *JournEvangTheolSoc* 18 (1, '75) 41-46.

This description of the temple of God in the OT, Judaism and Hellenism, and the NT gives special attention to the themes of the heavenly temple, the community as temple, and the individual as temple.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

290. E. FERGUSON, "Selection and Installation to Office in Roman, Greek, Jewish and Christian Antiquity," *TheolZeit* 30 (5, '74) 273-284.

This study attempts to establish a typology for modes of selection (co-option, designation, election, and lot-taking) and modes of installation (divine invocation, *contestatio*, inaugural usurpation, porrection, investiture, chrismation, naming, and imposition of hands). "Christianity was a part of the ancient world and shows the influence of its surrounding cultures. At its beginning the *Jewish* influence was the strongest; in the course of time *Greek* and then *Roman* influence became more noticeable. Nevertheless, *Christianity* showed a *distinctive* development of motifs shared in common with its environment and so demonstrated its own genius."—R.J.K.

291. R. H. STEIN, "Wine-Drinking in New Testament Times," *ChristToday* 19 (19, '75) 923-925.

In Greek antiquity, drinking wine without first mixing it with a substantial amount of water was looked upon as a barbarian custom. There are also examples in Jewish literature (e.g. *bShab* 77a; *bPes* 108b; 2 Mac 15:39) to show that "wine" was commonly understood as being a mixture of wine and water. On the other hand, the easiest way of making water safe to drink was to mix it with wine.—D.J.H.

292. R. A. STEWART, "Judicial Procedure in New Testament Times," *Evang Quart* 47 (2, '75) 94-109.

Assuming that it possessed full civic autonomy, a Jewish court had three main ways of dealing with an offender: religious excommunication, corporal chastise-

ment, and capital punishment. Since in her provinces Rome kept the *ius gladii* jealously within the hands of her appointed officials, it seems almost inconceivable that the Sanhedrin alone could have executed Jesus legally. Romans views on crucifixion and the judicial element in the Paraclete concept are also discussed.—D.J.H.

Archaeology

293. G. G. GARNER, "Capernaum of Galilee. Discoveries and Debates," *BurHist* 11 (2, '75) 92-104.

(1) Three distinct phases of building on the church site at Capernaum have been recovered: the Byzantine church, the 4th-century house church, and the room identified by V. Corbo and S. Loffreda as Peter's house. But the evidence necessary to prove that this was really the site of Peter's house has not yet been published. (2) The debate about the date of the synagogue (late 2nd or early 3rd century according to H. Kohl and K. Watzinger, late 4th or early 5th century according to Corbo and Loffreda) may be resolved by future excavation and comparative study, but Corbo and Loffreda have established conclusively that the 1st-century synagogue did not stand on the same site as the later one and that no part of the earlier structure was incorporated into the later building.—D.J.H.

294. G. G. GARNER, "The Temples of Mt. Gerizim. Tell er Ras—Probable site of the Samaritan Temple," *BurHist* 11 (1, '75) 33-42.

After a review of the literary evidence regarding the location of the Samaritan temple, the results of the excavations at Tell er Ras directed by R. J. Bull in the 1960s are described. Beneath the temple of Zeus, built by the Romans in the 2nd century A.D., the excavators discovered the stones of an earlier building slightly wider than the Zeus temple. The pottery found there suggests a Hellenistic (330-63 B.C.) date for construction. All the evidence points to the possibility that this is the Samaritan temple.—D.J.H.

295. G. M. A. HANFMANN, "The Sixteenth Campaign at Sardis (1973)," *Bull AmSchOrRes* 215 ('74) 31-60. [Cf. § 19-317.]

The foremost objective of the 1973 campaign was the completion of large-scale restoration and conservation work in the Roman gymnasium-synagogue area. Comprehensive architectural conservation work was also undertaken at the Lydian gold refining workshops in the sector "Pactolus North." At the Artemis precinct, cleaning and conservation measures greatly improved the appearance of the temple. In the small-scale excavations, parts of pre-Hellenistic citadel walls were discovered for the first time on the Acropolis and a sizable early Christian basilica was outlined on the Pactolus. Good progress was made in the study of various classes of objects, notably the Corinthian, Lydian, Eastern Hellenistic and Roman sigillate and Byzantine ceramics, as well as Lydian terracota revetments. Twenty-six figures accompany the report.—D.J.H.

296. L. M. HOPFE AND G. LEASE, "The Caesarea Mithraeum: A Preliminary Announcement," *BibArch* 38 (1, '75) 2-10.

An altar base, lamps, frescoes, and a medallion depicting the Mithraic tauroctone

have been found in a vault in the Caesarea harbor complex. The Mithraic material in the C-8 vault is currently dated as late 3rd or early 4th century A.D., but this may have been the last in a series of mithraea in the vault. At any rate, the Caesarea mithraeum is the first to be identified in the Roman province of Palestine. That it was found in a structure that may have been owned and administered by the municipality, and during a period of strong Christianization in the city, must come as a surprise. Five photographs accompany the article.—D.J.H.

297. C. L. MEYERS, E. M. MEYERS, AND J. F. STRANGE, "Excavations at Meiron, in Upper Galilee—1971, 1972: A Preliminary Report," *BullAmSchOrRes* 214 ('74) 2-25.

Both the numismatic and the ceramic evidence strongly support the idea of a steady increase in population at Meiron after A.D. 70. In early rabbinic times Simeon bar Yoḥai and many other sages were associated with Meiron, and the archaeological data places its heyday in precisely this same period, from the 2nd to the 4th centuries A.D. It is probably the same as the place called Meroth or Ameroth by Josephus (cf. *War* 2.573; 3.40; *Ant.* 5.63, 188), but the question of whether Josephus or anyone else fortified Meiron during the first revolt cannot be answered on the basis of these soundings. The main part of the article deals with the excavation procedures, architecture, stratification, ceramic evidence, and (by R. S. Hanson) coins.—D.J.H.

298. J. RINGEL, "Deux nouvelles inscriptions de l'aqueduc de Césarée maritime," *RevBib* 81 (4, '74) 597-600, plate XXIV.

Photographs, descriptions, and transliterations of two Latin dedicatory inscriptions. Both mention the emperor Hadrian and the *legio X Fretensis*. Their architectural settings suggest that the part of the aqueduct in which they appear was constructed in Hadrian's time and not merely rebuilt then as archaeologists had generally believed.—D.J.H.

299. J. WILKINSON, "The Streets of Jerusalem," *Levant* 7 ('75) 118-136.

An examination of the streets of the old city of Jerusalem with a view to establishing their development and chronology. The columned streets, the Temple enclosure, the northern grid, and the southern streets are discussed; twelve sketch maps accompany the article. Herod the Great is the person most likely to have laid out the first Hellenizing street system in the southern part of the city. The next main development, the layout and paving of the northern grid, naturally falls within the reign of Herod Agrippa, and we are therefore led to regard Hadrian as the authority under whom the main lines of the street layout as we know it were completed.—D.J.H.

300. J. WILKINSON, "The Way from Jerusalem to Jericho," *BibArch* 38 (1, '75) 10-24.

The geographical setting and remains of the ancient road from Jerusalem to Jericho are described with the aid of sketches and photographs. Nothing enables us to date the road as early as A.D. 70. Like most of the roads in Roman Palestine, it probably belongs to the time of Hadrian (or a little later) and was designed to provide a well-protected and rapid means of transit for imperial couriers.—D.J.H.

Dead Sea Scrolls

301. D. BOYARIN, "Aramaic Notes I: Column 36 of 11Q^tgJb," *Journal of the Ancient Near Eastern Society of Columbia University* 6 ('74) 29-33.

An Aramaic text with restorations, a new English translation, and a detailed philological commentary on 11Q^tgJob 36.1-10, which is a targum of Job 41:7-17.—D.J.H.

302. T. MURAOKA, "The Aramaic of the Old Targum of Job from Qumran Cave XI," *JournJewStud* 25 (3, '74) 425-443.

An examination of the grammar of 11Q^tgJob is presented under these headings: sounds and orthography, pronouns, the adverbial ending *-an*, particles, the noun, the verb, the verb and its object, and word-order in verbal clauses. The Aramaic of 11Q^tgJob is far closer to Biblical Aramaic than to the Aramaic of 1Q^apGen. Although absolute dating is not feasible, one might suggest that the *Targum of Job* was composed between 250 and 150 B.C. Some of its grammatical features (assimilation and non-assimilation of nun, alef in the nominal declension, the emphatic state used for the absolute state, word-order) point to the East as its place of origin. "If this thesis proves right, it must serve as a warning to be heeded by those interested in reconstructing the kind of Aramaic supposedly spoken by Jesus and his first disciples."—D.J.H.

303. B. SHARVIT, "mydt hḥkmh bdmwt hṣdyq šbsrq hyḥd [Virtue of Wisdom in the Image of the Zaddik in the Manual of Discipline]," *Beth Mikra* 59 (4, '74) 526-530.

Wisdom is the most accentuated trait in the list of the righteous man's virtues in 1Q^s 4.2-14. This stress should be interpreted not as a reflection of Greek influence but rather as an instance of the Jewish view that the study of Torah and the fulfillment of its commandments are dependent on wisdom. Since the righteous man is the ideal man, 1Q^s ascribes to him a perfect wisdom.—D.J.H.

304. E. N. VEGHAZI, "El Maestro de la Justicia y su Comunidad," *RevistBib* 37 (1, '75) 1-8.

To illuminate the relationship between a community and its leader, the article sketches a portrait of the Teacher of Righteousness and of the Qumran community as they are presented in the Dead Sea Scrolls. The Teacher was pictured as a prophetic envoy, a *ba'al šālôm*, a man of integrity and peace, and one who could lead his followers to salvation. The members of the community, on the other hand, considered it their special vocation to prepare the way for God's coming.—S.B.M.

305. F. D. WEINERT, "4Q159: Legislation for an Essene Community outside of Qumran?" *JournStudJud* 5 (2, '74) 179-207.

A transcription of fragments 1-5 of 4Q159 (with attempts to restore it in some places), an English translation, a general description of the text, and a line-by-line commentary are presented. In 4Q159 the Law is clearly being applied to situations that one might encounter in everyday life, and the author attempts to provide an authoritative biblical guide for behaving according to the Torah. In some instances the subject matter goes beyond the situation that one might expect to find existing

at Qumran. The issue of sacrifice, the forbidding of slavery to a Gentile, a judicial body of ten laymen and two priests, the prohibition against wearing the clothing of the other sex, and the legislation about the man who challenges his new bride's integrity are discussed in the text. Whether the original situation in which 4Q159 was written could be found within the confines of Herodian Palestine is difficult to say. 4Q159 may even be the product of a Diaspora community where Essene values were shared. It may have found its way to adoption at Qumran only later.—D.J.H.

Jewish Backgrounds

306. P. W. BARNETT, "‘Under Tiberius all was Quiet,’" *NTStud* 21 (4, '75) 564-571.

S. G. F. Brandon has helped create the impression that A.D. 6-73 in Roman Palestine was an undifferentiated, self-contained historical period. But careful analysis (mainly of Josephus' accounts) of the incidence of unrest and disturbance suggests that revolutionary activity began in earnest only during the second procuratorial period (A.D. 44-66). The sources yield relatively few instances of disorder from A.D. 6 to 44. The relative stability of the earlier period was due to the policies of Augustus and Tiberius as well as to the continuous tenure of the Ananus family in the high priestly office. Josephus' version of affairs in Judea is corroborated by Tacitus' survey of Judean history from Pompey's arrival until the commencement of the Jewish War (*Histories* 5.9-10) in which he specifically asserts *sub Tiberio quies*.—D.J.H.

307. R. BERGMEIER, "Zur Frühdatierung samaritanischer Theologoumena," *Journ StudJud* 5 (2, '74) 121-153.

Despite the generally late dates accorded to the extant Samaritan writings, there have been several recent attempts at demonstrating the Samaritan background of some documents and at discovering earlier sources underlying Samaritan material. But K. Haacker's interpretations of the theological themes and historical allusions in the *Assumption of Moses* [§ 14-1023] do not prove that it is a Samaritan composition from the 2nd century A.D. Also, the theological motifs of the Fourth Gospel are best seen as coming out of Alexandrian Jewish theology at the turn of the common era, not out of Samaritan theology as Haacker in his *Die Stiftung des Heils* (1972) tries to show. The hypotheses presented in H. G. Kippenberg's *Garizim und Synagoge* (1971) of a pre-Maccabean Samaritan tradition according to which Moses brought the *miškān* or the sacred vessels to Gerizim, a Samaritan origin for the expectation of an eschatological prophet like Moses, and a connection of Simon Magus in Acts 8:9-10 and Simonian gnosis with the Samaritan notion of *rb hylh* ("great power") do not stand up under critical scrutiny.—D.J.H.

308. G. J. BLIDSTEIN, "R. Yohanan, Idolatry, and Public Privilege," *JournStudJud* 5 (2, '74) 154-161.

The tradition that excluded the realm of public services and the like (e.g. bath-houses decorated with statues, public roads having idolatrous images along the way, the use of erstwhile idolatrous objects as building materials, passing by an

asherah) from the stigma of idolatry found a leading proponent in the 3rd-century Palestinian amora, R. Yohanan. But other amoraim either did not know how to proceed or pursued a restrictive policy. The reports of the dilemmas faced by the early Christian community and the Essenes suggest that the issue of public facilities had a long history.—D.J.H.

309. F. F. BRUCE, "A Reappraisal of Jewish Apocalyptic Literature," *RevExp* 72 (3, '75) 305-315.

The essential feature of all apocalypses is the unveiling, by divine or angelic power, of things not normally accessible to human knowledge. The main part of the article traces the development of Jewish apocalyptic from post-exilic times through the Roman period. Perhaps the most permanently valuable lesson to be learned from Jewish apocalyptic is that God is the lord of history.—D.J.H.

310. A.-H. CHROUST, "Some Comments on Philo of Alexandria, *De Aeternitate Mundi*," *LavThéolPhil* 31 (2, '75) 135-145.

Philo's *De Aeternitate Mundi* 5.20-24; 6.28—7.34; and 8.39-43 are authentic fragments of Aristotle's *De Philosophia*, though Philo probably made some stylistic and terminological changes. The difficulty arising in connection with 8.39-43 may be illuminated if one assumes that the passage actually deals with a hypothetical issue raised by Aristotle himself: the uncreatedness and indestructibility of the universe.—D.J.H.

311. E. G. CLARKE, "Jacob's dream at Bethel as interpreted in the targums and the New Testament," *StudRel/SciRel* 4 (4, '75) 367-377.

A survey of targumic studies along with an analysis of the targumic interpretations of Gen 28:10-22. There appear to be two Palestinian targumic textual traditions of Gen 28:10-22 (one represented by *Neofiti* and *Fragmentary Targum*, the other by *Ps.-Jonathan*) that have developed from a common tradition. The Palestinian Targums interpret Jacob's experience at Bethel primarily as one of prayer or worship. There are clear indications that Gen 28:10-22 was important in shaping the thinking of the author of the Fourth Gospel concerning Jacob as a prototype of Jesus. The overflowing well and the proper place of worship are major themes in Jn 4 and the Palestinian Targums. There may be a connection between Jn 1:51 ("ascending and descending upon the Son of Man") and the Jewish interpretations of Gen 28:12. Finally, the word "sign" or "miracle" (*ns'*), which appears in the targums of Gen 28:10, has exactly the same meaning as *sēmeion*, which John uses to describe the miracles Jesus performed.—D.J.H.

312. M. COHEN, "Quelques observations au sujet de la personnalité et du rôle historique de RYBZ," *RevHistRel* 187 (1, '75) 27-55.

An examination of relevant rabbinic texts in an attempt to arrive at a less hagiographic and more realistic picture of Rabban Yohanan ben Zakkai. The thesis that Yohanan was a priest is neither established nor acceptable. In order to serve the interests of the Pharisaic party, Yohanan succeeded in interrupting the rite of the red heifer and brought about the death of the Sadducean priest, Ananus the younger (*tosPar* 3.8). The death of Yohanan's son, perhaps as a result

of Sadducean reprisals, must be considered one of the reasons why he left Jerusalem for the camp of Vespasian. His emphasis on individualistic piety to the detriment of nationalistic sentiments and his enactments that had the effect of stripping Jerusalem of its traditional religious pre-eminence must be seen as part of his political stance toward Roman domination when he became leader of the academy at Yavneh.—D.J.H.

313. J. J. COLLINS, "The Place of the Fourth Sibyl in the Development of the Jewish Sibyllina," *JournJewStud* 25 (3, '74) 365-380.

The features common to the fourth Sibylline oracle and the other Jewish Sibylline oracles can be best explained as deriving from their common source in the Sibylline and political oracles of the Gentile world. The fourth Sibylline itself is directly built on an older Hellenistic oracle, which probably included not only the schematization of history in vv. 49-101 but also the eschatological conclusion in vv. 174-192. It is sharply differentiated from the Egyptian Sibylline books (the third and the fifth Sibyllines) by its attitude toward the Temple and by the manner in which it elevates baptism to the role of main requirement for salvation. The rejection of the Temple cult and the emphasis on baptism are also found in the early Jewish-Christian Ebionite and Elcasaite sects. The fourth Sibylline, which is definitely Jewish, cannot have originated in either of these groups, but the parallels support the thesis of J. Thomas that it belonged to a Jewish baptismal group in the Jordan Valley.—D.J.H.

314. J. GEIGER, "ltwldwt hmynh 'pyqwrws' [To the History of the Term *Apikoros*]," *Tarbiz* 42 (3-4, '73) 499-500.

In rabbinic literature 'pyqwrws (Epicurus) describes a person who does not believe in the divine government of the world. The name already had a generic designation in the writings of Cicero and Plutarch. Its generic meaning in Jewish writings need not have been derived directly from the name of the philosopher.—D.J.H.

315. N. N. GLATZER, "Jüdische Ijob-Deutungen in den ersten christlichen Jahrhunderten," *FreibRund* 26 ('74) 31-34.

The tradition of Job as the pious sufferer, which is based on Job 1—2, is preserved in the *Testament of Job* and related midrashic passages. The *Testament of Abraham*, the *Apocalypse of Abraham*, and related rabbinic material draw a parallel between Job and Abraham as two examples of monotheistic piety. The talmudic-midrashic descriptions of Job as a rebel against the divine governance of the world probably stem from the role that Job began to assume in early Christian theology. But there is also a tendency in the rabbinic writings to soften the biblical book's statements about God's nature and Job's rebelliousness.—D.J.H.

316. R. HAYWARD, "The *Memra* of YHWH and the Development of its Use in Targum Neofiti I," *JournJewStud* 25 (3, '74) 412-418.

The term *mêmrā* is found 338 times in the text of *Neofiti* and 628 times in the marginal glosses. An examination of its usage as the subject of verbs other than

the verb "to be" suggests that the text of *Neofiti* retains a more primitive use of the expression. Its consistent use with 'tgly indicates that *mêmrā'* was used with this verb either originally or very early on in the tradition to express the active presence of God in revelation. Soon its use spread to verbs of speaking, and thence *mêmrā'* may be subject of virtually any verb, becoming a mere periphrasis or substitute for the Tetragrammaton.—D.J.H.

317. L. I. LEVINE, "The Jewish-Greek Conflict in First Century Caesarea," *Journ JewStud* 25 (3, '74) 381-397.

Josephus (*Antiquities* 20.184; *War* 2.284-285, 293, 457-458) contends that the Jewish-Greek struggle over control of Caesarea Maritima marked the beginning of the war against Rome. Although the Caesarean struggle parallels that of other cities (especially Alexandria), it has some unique features: the Jewish community's daring to seek control of a Greco-Roman city, the belligerence of the Jewish populace, and the prominence of younger elements of the Jewish population. The Jewish revolt of A.D. 66 brought to the fore all the latent antagonisms between Jew and Gentile in Caesarea and elsewhere; destruction and killing by Jewish and Gentile communities alike were widespread. The revolutionary-messianic fervor that gripped Palestine in the decades before the war probably exercised an influence on Caesarean Jewry.—D.J.H.

318. E. MOORE, "*BIAZŌ*, *ARPAZŌ* and Cognates in Josephus," *NTStud* 21 (4, '75) 519-543.

Analysis of the use of *biazō*, *harpazō*, and their cognates in Josephus' writings leads to these conclusions. (1) The direct employment of physical violence is almost invariably implied in their usage and particularly in their combined usage. (2) The context of the two words often shows that an attempt is being made to force people or things against their will or nature. (3) The context in which the words are used often implies that the user of *bia* or *harpagē* has no right to the end for which it is exercised and that those against whom it is being used are being deprived of their rights. In view of these conclusions, it seems likely that Mt 11:12 ("the kingdom of heaven has suffered violence, and men of violence take it by force") is a very strong condemnation of zealotic Pharisees who thought that the kingdom could be established or snatched by force of arms.—D.J.H.

319. J. NEUSNER, "Exegesis and the Written Law," *JournStudJud* 5 (2, '74) 176-178.

J. M. Baumgarten's response [§ 19-790] illustrates the attitude that regards as unthinkable the simplest propositions of contemporary literary criticism, namely, that in the Mishnah we deal with discrete materials and that these materials repeat laws found elsewhere in the same chapter or even contradict one another. He does not explain what criteria will serve to show, when met, that we have an orally formulated and transmitted pericope. He has not taken up the actual analysis of the sources but continues to draw upon external sayings. If he now wishes us to believe that all that was handed on in the "oral Torah" was the substance of the laws, who in the world would disagree?—D.J.H.

320. J. NEUSNER, "How Much Iranian in Jewish Babylonia?" *JournAmOrSoc* 95 (2, '75) 184-190.

The presence of Iranian words and religious motifs and images in the Babylonian Talmud tells us little about the Babylonian Jews' knowledge of Iranian languages. One cannot suppose that the authorities responsible for the inclusion of those words, motifs, and images were aware of their origin or derived them directly from Iranian Magi or laity. Nor are we certain that such ideas as may be called Iranian were perceived by the rabbis or other Jews as uniquely or quintessentially Iranian at all. The rabbis give evidence of knowing what they should have known: those few aspects of Iranian culture, law, and religion that impinged upon the practical affairs of the Jewish community.—D.J.H.

- 321r. D. RIEDER (ED.), *Pseudo-Jonathan: Targum Jonathan ben Uziel on the Pentateuch* (Jerusalem: Salomon, 1974), ix and 309 pp.

M. L. KLEIN, "A New Edition of Pseudo-Jonathan," *JournBibLit* 94 (2, '75) 277-279.—Rieder's edition contains an accurate representation of the British Museum MS Add. 27031—a quality that cannot be attributed to the earlier edition of M. Ginsburger. The fact that R has carefully noted almost all the changes he has introduced is enough to recommend that scholars cease using Ginsburger's edition and use this one instead. But this edition is marred by some dubious editorial emendations and encumbered by a thoughtless layout. In arguing for a 12th-century date of composition, B makes no distinction between the composition and final redaction of the Targum, ignores the existence of earlier fragments of the Palestinian targums from the Cairo Geniza, does not mention references by Rashi's contemporaries to a Palestinian targum, and concludes illogically that the targumist used Rashi's commentary on the Pentateuch. Why he cites the printed edition of Basel (1607) for comparative purposes, not the Venice edition (1590), is puzzling.—D.J.H.

- 322r. E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*, rev. and ed. G. Vermes and F. Millar, vol. 1 [cf. *NTA* 18, p. 260; § 19-1146r].

M. STERN, "A New English Schürer," *JournJewStud* 25 (3, '74) 419-424.—Despite its limitations (little sympathy for the halakah and its world, the systematic rather than historical arrangement of the material, the lack of first-hand knowledge of the Talmud and Midrash), Schürer's work has towered high above all other syntheses of Jewish history in the age of the Second Commonwealth and constituted a landmark in the scholarly study of that period. The revised edition of the first volume is a first-rate textbook on the intertestamental period. Vermes and Millar have mastered the new source material as well as much of the enormous secondary literature and have maintained throughout the high standard of scholarship of the original. Examples of how the editors have proceeded and matters on which their judgment is questionable are presented.—D.J.H.

323. J. SHUNARY, "twspt 'mšyh' btrgwm ywntn lnby'ym [Insertions of *mšyh'* in *Targum Jonathan* to the Prophets]," *Tarbiz* 42 (3-4, '73) 259-365.

The insertions of *mšyh'* ("messiah") in *Targum Jonathan* with respect to the

OT texts involved (mainly from the Latter Prophets) fall into five categories: substitutions for the titles of the Israelite ruler, floral similes, replacements for nouns symbolizing durability and strength, difficult passages, and stereotyped formulas.—D.J.H.

324. Y. SOREQ, "Rabbinical Evidences about the Pagi Vicinales in Israel," *Jew QuartRev* 65 (4, '75) 221-224.

A new colony was founded at Acre-Ptolemais during the reign of Claudius (ca. A.D. 52-54), and veterans from various legions were settled there. According to M. Avi-Yonah, the territory was divided into *pagi* at an early date, and all the villages in the countryside of Acre were grouped into a single *pagus*. Several talmudic and midrashic passages confirm that the sites around Acre were organized in a Roman form and had a certain kind of independent administration.—D.J.H.

325. M. E. STONE, "Apocalyptic—Vision or Hallucination," *Milla wa-Milla* 14 ('74) 47-56.

The enormity of the claims for inspiration made in the apocalyptic writings are comprehensible only if the authors believed in these claims. The pseudepigraphic attributions may have arisen both from the use of traditions related to this or that ancient seer and from "first-hand" visionary contact with figures such as Enoch.—D.J.H.

326. A. TAL, "Ms. Neophyti 1: the Palestinian Targum to the Pentateuch. Observations on the artistry of a scribe," *Israel Oriental Studies* 4 ('74) 31-43.

The large number of mistakes in *Neofiti* and the many deviations from the rules of language can only be explained by the assumption that the scribe was very unfamiliar with the Aramaic language. Furthermore, the scribe has been influenced by the grammatical practices of the Babylonian Talmud and *Targum Onkelos*. Numerous other examples, however, could be cited to show that *Neofiti* is based on authentic Palestinian Aramaic.—D.J.H.

Greco-Roman Backgrounds

327. A. W. ARGYLE, "The Ancient University of Alexandria," *Classical Journal* 69 (4, '74) 348-350.

Alexandria was just as truly a university city as Athens, and at the time of Arrian (2nd century A.D.) its university was greater and enjoyed a higher prestige and influence than that of Athens. It was to the university of Alexandria that the Roman emperors turned when they wished to appoint teachers for the court.—D.J.H.

328. R. A. SARNO, "Caesar in the New Testament," *Classical Bulletin* 51 (5, '75) 71-75.

A survey of the ten legal Roman emperors who ruled from 10 B.C. to A.D. 100 and their impact on the development of Christianity. For the most part, the followers of Jesus and Paul did their best to obey the secular ruler. Only when there was a claim that the emperor was a god on earth did Christians balk at serving.—D.J.H.

gnosticism. The impact of gnosticism on Jewish Merkabah mysticism is most questionable, though some structural similarities between the two have led certain scholars to speak about a Jewish brand of gnosticism.—D.J.H.

343. Y. JANSSENS, "Traits de la Passion dans l'*Epistula Iacobi Apocrypha*," *Muséon* 88 (1-2, '75) 97-101.

The passage 5,7-20 of CG I,1, which refers to the anticipated sufferings of the disciples (James and Peter), is to be explained, not in terms of their martyrdom, but in terms of the passion of Jesus, as is shown by an analysis of the language. In fact, it is the Lukan passion that is in question, and this fits well with Luke's conception of the passion as exemplary.—G.W.M.

344. J.-É. MÉNARD, "La bibliothèque de Nag-Hammadi et la connaissance de la gnose," *LavThéolPhil* 31 (1, '75) 3-10.

After a brief survey of the nature and contents of the Nag Hammadi library, several of the documents of the Jung Codex are used to illustrate the Gnostic myths and their meaning. The essential point is that Gnosticism is a form of self-knowledge in which the Savior is a symbol of the self returning to a knowledge of its own divine origin. It is true to say that Christian Gnosticism is the transformation of Christianity into a new mythology.—G.W.M.

- 345r. J.-É. MÉNARD, *L'Évangile de Vérité* [cf. *NTA* 17, p. 425; § 19-1159r].

J.-D. DUBOIS, "Remarques sur le texte de l'Évangile de Vérité (CG I,2)," *VigChrist* 29 (2, '75) 138-140.—The textual apparatus appended to M's translation, though useful in itself, is misleading because it does not always clearly indicate what are emendations. Suggestions are offered here for readings at 17.1; 17.37—18.1; 23.23; 28.1 and several other lacunae.—G.W.M.

346. A. ORBE, "La Pasión según los gnósticos," *Gregorianum* 56 (1, '75) 5-43.

The Gnostics neither denied the passion of Jesus nor ignored it, but they interpreted it against a background of the distinction and correspondence between heavenly and earthly realities. It was thus both apparent, i.e. sense-perceptible like all that belongs to the lower world, and real, i.e. invisible like all that belongs to the Pleroma. Some elements of this distinction permeated the views of Marcionites and Basilideans, but it was the Valentinians who developed the notion of *pathos* most thoroughly, extending it from the passion of the supreme God, his love, through the compassion of the Son and the passion of Sophia, down to the earthly images of the true celestial passion. Ultimately, the root of passion is ignorance and this is overcome by the positive aspect of passion which is gnosis.—G.W.M.

347. G. SCHENKE, "'Die dreigestaltige Protennoia.' Eine gnostische Offenbarungsrede in koptischer Sprache aus dem Fund von Nag Hammadi," *Theol LitZeit* 99 (10, '74) 731-746.

Translation, with a brief introduction, by the Berlin research group of CG XIII,1, "The Trimorphic Protennoia." The document is identified provisionally as an essentially non-Christian (Sethian) work. It has close affinities with the possible source behind the Prologue to the Fourth Gospel.—G.W.M.

348. J.-M. SEVRIN, "À propos de la 'Paraphrase de Sem,'" *Muséon* 88 (1-2, '75) 69-96.

(1) Several literary observations show that CG VII,1 is a composite work, to one part of which the title *Paraphrase of Shem* probably originally belonged. (2) There are both striking resemblances and notable differences in comparison with the *Paraphrase of Seth* in Hippolytus' account of the Sethians. The two works are not directly related but may share a common source. The comparison shows, however, that the *Paraphrase of Shem* comes from a Sethian milieu. (3) The alleged dependence of *Shem* on the OT is found, upon examination, to be indirect at best; it is seen more clearly in the choice of Shem than in any Genesis passages. The Jewish element in the work is undeniable, however. (4) The work contains no allusion to the NT as such. Christian traces in the portrayal of the savior figure are possible but doubtful; in the discussion of baptism they are stronger but still not certain, the possibility remaining that they are intentionally veiled. —G.W.M.

NOTES ON JOURNALS

Ceased Publication

Bibel und Leben (Düsseldorf) with vol. 15, no. 4 (1974).

Indian Ecclesiastical Studies (Belgaum) with vol. 13, no. 4 (1974).

Perspective (Pittsburgh Theological Seminary) with vol. 14, no. 2 (1973).

Merged

TSF Bulletin (London) with *Themelios* (London) after Summer, 1975. The new journal is published three times a year by the International Fellowship of Evangelical Students, and the first combined issue under the title *Themelios* is 1975/3.

Changed Title

Clergy Monthly (Delhi) to *Vidyajyoti: Journal of Theological Reflection* (Delhi) in January, 1975.

Recently Inaugurated

Biblehashyam (Kerala, S. India): vol. 1, no. 1, 1975.

Presbyterion (St. Louis, MO): vol. 1, no. 1, 1975.

Religious Studies Review (Waterloo, Ontario): vol. 1, no. 1, 1975.

Glauben und Grammatik. Theologisches 'Verstehen' als grammatischer Textprozess, ed. U. Gerber and E. Güttgemanns, *Forum Theologiae Linguisticae* 4 (2nd ed.; Bonn: Linguistica Biblica, 1974, paper DM 18), 194 pp. ISBN: 3-87797-004-4.

Much of the material presented in this volume was prepared for the conference on linguistics and hermeneutics held at the Evangelische Akademie in Loccum in 1973. The major articles are by Güttgemanns on faith and grammar, H. Balz on linguistics and theological hermeneutics, M. Kaempfert on a general theory of religious language, G. Mainberger on credal formulas in philosophy, G. Schiwy on linguistics and hermeneutics in structural semiotics, Güttgemanns on the existence of a grammar of speaking about God, W. A. de Pater on linguistic analysis and experience, Balz on grammar as basic science and on Güttgemanns's linguistic theology, and Güttgemanns on generative poetics and on the roles of faith, theology, and grammar in linguistic theology. There is an introduction by Güttgemanns, a meditation on Mk 4:26-29 by U. Fröhner, and a structuralist meditation on Exod 3:1-14 by Güttgemanns.

J. GREISCH ET AL., *La crise contemporaine. Du modernisme à la crise des herméneutiques*, *Théologie historique* 24 (Paris: Beauchesne, 1973, paper 39 F), 191 pp.

Three studies originally prepared for a "methodology week" held at the Institut Catholique de Paris in 1973 have been revised and expanded here: C. Theobald on the entry of history into the religious and theological world during the "modernist crisis" (with specific reference to the abortive dialogue between A. Loisy and M. Blondel), K. Neufeld on A. von Harnack's ecclesiology, and Greisch's "metacritical reflections" on the present debate regarding the crisis in hermeneutics.

H. GROOS, *Albert Schweitzer. Grösse und Grenzen. Eine kritische Würdigung des Forschers und Denkers* (Munich—Basel: E. Reinhardt, 1974, DM 58), 841 pp. Bibliography. Indexed. ISBN: 3-497-00731-5.

This volume attempts a comprehensive and critical evaluation of Schweitzer in his various roles as historian of religion and theologian, scholar of Kantian philosophy, critic of the Indian world view, and cultural philosopher and ethicist. It is intended not only as a report on Schweitzer's many accomplishments but also as a vehicle for placing his work in the context of more recent scholarship and for raising the important problems of human existence that he investigated. The chapter on his NT contributions deals with the history of life-of-Jesus research, the critique of spiritualized messianism and the non-messianic interpretation of Jesus, the thoroughgoing eschatological Jesus, Jesus as a psychiatric case-study, and the delay and failure of the parousia in relation to the further history of Christianity. The chapter on his relation to Christianity discusses "de-eschatologizing" and the present meaning of Jesus as well as mystical union with infinite being and the Christian concept of God.

Jean Daniélou 1905-1974 (Paris: Cerf, 1975, paper), 205 pp.

The review *Axes* has devoted this special number to the memory of the late Cardinal Daniélou. After a preface by M.-J. Rondeau, the issue presents discussions of ten facets of his work (by M. Canévet, S. Siauve, J. d'Ussel, M. Sales, L. Gardet, Y. Raguin, É. Duperray, I. H. Dalmais, H. I. Marrou, and X. Tilliette), texts and letters written by Daniélou, eleven testimonials (by H. de Lubac, M. de Gandillac, J. Sabiani, J.-M. Lustiger, A. Lallemand, C. Ingremeau, V. Ceccarelli, B. Petit, Y. Le Blaye, J. de Proyart, and M.-T. Bessirard), seven personal appreciations (by A. Chouraqui, O. Clément, O. Cullmann, O. Lacombe, H. Thian-doum, F. Houang, and P. Emmanuel), and a chronology of Daniélou's life and publications.

W. G. KÜMMEL, *Introduction to the New Testament*, rev. ed., trans. H. C. Kee (Nashville: Abingdon, 1975, \$15.95), 629 pp. Bibliographies. Indexed. LCN: 74-26804. ISBN: 0-687-19575-6.

A translation of the 17th German edition of *Einleitung in das Neue Testament* [NTA 18, p. 238]. In addition to reworking the text and including bibliographic material through 1971, Kümmel has placed most references to bibliography and sources in footnotes, rearranged the enumeration of authors and bibliography on individual questions, and adapted the abbreviations to those of the 3rd edition of *Die Religion in Geschichte und Gegenwart*. Kee, who is Rufus Jones Professor of History of Religion at Bryn Mawr College, also translated (with S. McL. Gilmour) Kümmel's *The New Testament: The History of the Investigation of Its Problems* (1972).

O. LORETZ, *Das Ende der Inspirations-Theologie. Chancen eines Neubeginns*. Band I: *Untersuchungen zur Entwicklung der traditionellen theologischen Lehre über die Inspiration der Heiligen Schrift*, Stuttgarter Biblische Beiträge (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 56), 193 pp. ISBN: 3-460-00031-7.

Convinced that Vatican II represents a decisive turning point in the Catholic understanding of inspiration, the author aims to trace the development (and disintegration) of the traditional theory of inspiration as freedom from error. Documents from the councils of the church (Florence, Trent, Vatican I, Vatican II) and papal encyclicals are discussed along with the contributions of these individual theologians: M. J. Jahn, B. D. Haneberg, J.-B. Franzelin, A. Rohling, J. H. Newman, F. von Hügel, M. d'Hulst, A. Loisy, C. Holzhey, F. Delitzsch, M.-J. Lagrange, F. von Hummelauer, and K. Rahner. Loretz, who is also the author of *Die Wahrheit der Bibel* (1964), concludes by sketching some elements of a post-Vatican II understanding of the matter. A second volume will contain the texts of the material discussed in this volume.

W. MAGASS, *Exempla ecclesiastica. Beispiele apostolischen Marktverhaltens*, Forum Theologiae Linguisticae 1 (Bonn: Linguistica Biblica, 1972, paper DM 8.75), viii and 72 pp. Bibliography. LCN: 72-82983. ISBN: 3-97797-001-X.

The twenty-nine brief essays presented in this volume revolve around these issues: the linguistic constants with which the church in the course of its history has entered into the marketplace (paradigmatics), how its fund of language has been translated from one historical situation into another (transformation), and what church groups do what missionary work with what biblical and apostolic fields of vision (selection). A 24-page bibliography concludes the volume.

R. A. MARTIN, *Syntactical Evidence of Semitic Sources in Greek Documents*, Septuagint and Cognate Studies 3 (Missoula: Society of Biblical Literature, 1974, paper \$2.80), vi and 165 pp. LCN: 73-89038. ISBN: 0-88414-038-5.

The study begins by discussing seventeen syntactic features of Greek that is translated from a Semitic original (e.g. the relative infrequency of certain prepositions, the frequency of *kai* coordinating independent clauses in relation to the frequency of *de*, separation of the Greek article from its substantive). Then the seventeen features are analyzed in smaller units of translation Greek and original Greek compositions to determine in what sense they are valid criteria for units of text 50 to 31 lines, 30 to 16 lines, and 15 to 4 lines in length. Finally, an analysis of the Greek of Acts leads M to conclude that (1) it is possible on the basis of his criteria to determine that a given piece has been translated from a Semitic original, and (2) in Acts 1:1—15:35 there are sixteen sections that clearly go back to written Semitic sources and six others that probably do. The book is distributed by Scholars Press.

New Testament Christianity for Africa and the World. Essays in honour of Harry Sawyerr, ed. M. E. Glasswell and E. W. Fasholé-Luke (London: SPCK, 1974, £5.95), xxii and 221 pp. ISBN: 281-02783-8.

Of the 18 studies presented to mark the honoree's 65th birthday and the completion of 40 years of service at Fourah Bay College in Sierra Leone, these are of direct relevance to the biblical field: D. R. Jones on the inspiration of Scripture, P. E. S. Thompson on the anatomy of sacrifice in the OT, Glasswell on Mk 1:1 ("the beginning of the gospel"), O. Linton on the list of nations in Acts 2, N. A. Dahl on "nations" in the NT, C. K. Barrett on Paul's speech at the Areopagus, C. F. D. Moule on interpreting Paul by Paul, and C. E. B. Cranfield on the freedom of the Christian according to Rom 8:2. The other contributors are H. E. W. Turner, S. L. Greenslade, M. Warren, A. P. Walls, I. P. Ellis, N. Q. King, H. W. Turner, M. Markwei, K. A. Dickson, and Fasholé-Luke. There is also a *tabula gratulantium*, a bibliography of Sawyerr's writings, a personal appreciation by M. Ramsey, and an introduction by the editors.

E. SCHILLEBEECKX, *The Understanding of Faith. Interpretation and criticism*, trans. N. D. Smith (New York: Seabury, 1974, \$8.95), xv and 170 pp. Indexed. LCN: 74-12465. ISBN: 0-8164-1185-9.

All these essays but one were previously published as articles and all were then incorporated in the collection entitled *Geloofsverstaan* (1972). The first five approach the question of how we are to know if a new interpretation of the Christian message or of an earlier dogma is really faithful to the gospel and thus orthodox. They deal with the interpretation of the future (1969), the context and value of faith-talk, linguistic criteria (1969), theological criteria (1969), and the correlation between human question and Christian answer (1970). In the last two chapters (1970, 1971) the now classical science of hermeneutics is confronted with recent efforts at re-examining the relationship between theory and practice. The critical theories of the so-called Frankfurt school and of J. Habermas are emphasized.

H. SEEBASS, *Biblische Hermeneutik*, Kohlhammer Urban-Taschenbücher, Band 199 (Stuttgart: Kohlhammer, 1974, paper DM 8), 140 pp. ISBN: 3-17-001847-7.

Designed as an introduction to the problems and techniques of biblical interpretation and to the theological issues raised in the hermeneutical process, the major part of this book summarizes and evaluates the views of several figures: E. Hirsch, F. Baumgärtel and F. Hesse, G. von Rad, R. Bultmann, W. Pannenberg, K. Barth, and R. Smend. Throughout his presentation and in his concluding remarks, Seebass, who is professor of OT theology and exegesis at Münster, is especially concerned with the relationships existing between the OT and the NT.

R. STEINER, *Neue Bibelübersetzungen. Vorgestellt, verglichen und gewertet* (Neukirchen-Vluyn: Neukirchener, 1975, paper DM 16), 143 pp. Bibliography. ISBN: 3-7887-0444-6.

After introductory remarks on the Hebrew and Greek originals of the Bible and on theories of translation through the ages, the author, who was one of the translators in the revision of Luther's Bible, presents descriptions and evaluations of these recently published German versions: the revision of Luther's translation (1956, 1964), *Die Zürcher Bibel*, H. Bruns's OT (1969) and NT (1970), *Die Jerusalemer Bibel* (1968), J. Zink's NT (1972), *Das Neue Testament für Menschen unserer Zeit*, U. Wilckens's NT, *Die Gute Nachricht*, the NT of the *Einheitsübersetzung* (1972), *Psalmen in der Sprache unserer Zeit* (1972), *Basisbibel* (1972), and W. Jens's version of Mt (1972). In order to facilitate comparison, translations of the same biblical passages (1 Kgs 8:54-60; Ps 76:8-11; Isa 53:7-11; Mt 5:3-10; Gal 5:16-26; Rev 12:7-12) are presented at the end of each chapter (wherever this is possible).

Theologie und Wirklichkeit. Festschrift für Wolfgang Trillhaas zum 70. Geburtstag, ed. H. W. Schütte and F. Wintzer (Göttingen: Vandenhoeck & Ruprecht, 1974, paper DM 24), 240 pp., plate. ISBN: 3-525-56137-7.

Of the fourteen studies presented to Professor Trillhaas, those of most relevance for biblical studies are the contributions of D. Lange on the so-called "Scripture principle" and the identity of the church in its history, A.-M. Ritter on the early Christian community and its significance for the structures of the church today, W. Schmidt on reactions to R. Augstein's *Jesus—Menschensohn* (1972), R. Smend on H. Ewald's biblical theology, and W. Zimmerli on the sources of knowledge of God in the OT. The other contributors are C. Colpe, H. Donner, G. Harbsmeier, H. M. Müller, T. Rendtorff, D. Rössler, H.-W. Schütte, G. Wiessner, and F. Wintzer. A photograph of the honoree and a foreword by the editors are also provided.

Wissenschaftliche Theologie im Überblick, ed. W. Lohff and F. Hahn, Kleine Vandenhoeck-Reihe 1402 (Göttingen: Vandenhoeck & Ruprecht, 1974, paper DM 6.80), 75 pp. ISBN: 3-525-33367-6.

The six major papers published here were prepared for the founding meeting of the Wissenschaftliche Gesellschaft für Theologie held at Göttingen in 1974. Aiming to inform theologians and others about the progress achieved and problems encountered in the various theological disciplines, they are O. Kaiser on OT research, F. Hahn on NT research, G. Ruhbach on church history, G. Sauter on systematic theology, D. Rössler on practical theology, and H. Bürkle on the history of religions and missiology. Among the issues discussed by Hahn are international and interconfessional cooperation, areas of specialization, the contributions of other disciplines, methodology, unity and multiplicity within the NT, and the canon. There is an introduction by Lohff and a conclusion by R. von Thadden.

Wycliffe Bible Encyclopedia, ed. C. F. Pfeiffer, H. F. Vos, and J. Rea, 2 vols. (Chicago: Moody, 1975, \$29.95), pp. i-xxii and 1-982 (vol. 1), 983-1851 (vol. 2), photographs, maps. LCN: 74-15360. ISBN: 0-8024-9697-0.

A companion project to the *Wycliffe Bible Commentary* and the *Wycliffe Geography of Bible Lands*, these volumes present articles on every proper name and place mentioned in the Bible and on the most important subjects in theology and biblical background. Over 900 photographs, maps, charts, and drawings are included. The authors of all articles of 150 words or more are identified by their initials, and bibliographies are supplied for the longer articles. More than 200 scholars (mostly Americans) have contributed material. Pfeiffer is professor of ancient languages at Central Michigan University and Vos is professor of history and archaeology at King's College in Briarcliff Manor, NY, while Rea is a freelance author and scholar.

GOSPELS—ACTS

J. E. ALSUP, *The Post-Resurrection Appearance Stories of the Gospel Tradition. A history-of-tradition analysis with Text-Synopsis*, Calwer Theologische Monographien, Band 5 (Stuttgart: Calwer, 1975, paper DM 28), 307 pp., folding chart. Bibliography. Indexed. ISBN: 3-7668-0473-1.

The revision of a doctoral dissertation directed by L. Goppelt and accepted by the Evangelical theological faculty at Munich in 1973, this study begins with a review of recent research on the resurrection and challenges the view that the appearance stories are to be excluded from the consideration of the origins of Easter faith. The second part examines the distinctions and relationships among the various types of resurrection stories, while the third part explores the possibility of discerning pre-redactional forms and a single NT *Gattung* behind these stories. Then, the OT and intertestamental anthropomorphic theophanies rather

than Hellenistic analogies are seen as the proper history-of-religions background for the appearance-*Gattung* of the Gospels. Alsup, who has been instructor in NT at Munich since 1970, offers concluding observations on the relation of the appearance-*Gattung* to Christian faith and to the historical character of the resurrection. A Greek synopsis of relevant OT and NT texts is provided in a sleeve inside the back cover.

W. BARCLAY, *The Gospel of Mark. Translated with an Introduction and Interpretation*, Daily Study Bible (rev. ed; Philadelphia: Westminster, 1975, cloth \$6.25, paper \$3.45), x and 373 pp. LCN: 74-28250. ISBN: 0-664-21302-2 (cloth), 0-664-24102-6 (paper).

After a nine-page introduction in which Mk is described as "the nearest thing we will ever get to a report of Jesus' life," the volume presents translations of each passage along with brief historical, literary, and practical comments. This completely reset edition (1st ed., 1954) includes updated references, clarifications of meaning, and corrections. The biblical quotations within the text have been changed to use the RSV, but the author's own translation has been retained at the beginning of each section.

C. K. BARRETT, *The Gospel of John and Judaism*, trans. D. M. Smith (London: SPCK, 1975, cloth, paper £1.95), ix and 101 pp. Indexed. ISBN: 281-02855-9 (cloth), 281-02819-2 (paper).

First presented as the Franz Delitzsch Lectures at the University of Münster in 1967 and then published as *Das Johannesevangelium und das Judentum* (1970), this volume contains chapters on the environment and purpose of the Fourth Gospel, its language and provenance, Judaism in the Johannine period, and the Fourth Gospel and Judaism. Barrett characterizes Jn as both Jewish and anti-Jewish, combining gnosis with antignosticism and apocalyptic with nonapocalyptic material. He regards the view that Jn is a missionary tract for Jews as perhaps partly accurate historically but wholly insufficient theologically.

K. BERGER, *Die Gesetzesauslegung Jesu. Ihr historischer Hintergrund im Judentum und im Alten Testament. Teil I: Markus und Parallelen*, Wissenschaftliche Monographien zum Alten und Neuen Testament, 40. Band (Neukirchen-Vluyn: Neukirchener, 1972, DM 108), xi and 631 pp. Bibliography. Indexed. ISBN: 3-7887-0312-1.

After chapters on Jesus in relation to the Law and on the content and meaning of the Law in Judaism and the NT, the Jewish tradition of the two great commandments is traced from Deut 6:4-5 and Lev 19:18 down through its appearance in Mk 12:28-34 parr. Then, following tradition-historical studies on the last seven commandments of the Decalogue and on lists of virtues with social content, there are chapters on the commandments of the Decalogue as the way to eternal life in Mk 10:17-22, the commandment to honor one's parents and the practice of the corban in Mk 7:6-13 and Mt 15:1-20, and divorce and adultery from the OT to Mk 10:1-12 and Mt 19:3-12. These matters are studied in the light of biblical, intertestamental, early Christian, and other writings. Berger, who is the author of *Die Amen-Worte Jesu* (1970), plans also to publish the second part of his dissertation, which is a study of the antitheses in the Sermon on the Mount.

J. BLIGH, *The Sign of the Cross. The Passion and Resurrection of Jesus according to St John* (Slough: St Paul Publications, 1975, paper £1.25), 112 pp. ISBN: 85439-109-6.

This meditative commentary on Jn 17:1—21:25 presents an English translation of each pericope along with a brief discussion of the text in the light of the earlier material in Jn, the Synoptic Gospels, and the OT. In the foreword, the author observes that the greatest sign in the Fourth Gospel is the sign of the cross, the "raising-up" or "exaltation" of Jesus, which includes both his suffering and his glorification.

P. C. BORI, *Chiesa primitiva. L'immagine della comunità delle origini - Atti 2,42-47; 4,32-37 - nella storia della chiesa antica*, Testi e ricerche di Scienze religiose 10 (Brescia: Paideia, 1974, paper 5,000 L), 307 pp. Indexed.

The author of *Koinōnia. L'idea della comunione nell'ecclesiologia recente e nel Nuovo Testamento* (1972) traces the ways in which Acts 2:42-47 and 4:32-37 (descriptions of a spirit of community that characterized the primitive church at Jerusalem) were interpreted in the patristic period. The interpretations emanating from the East (especially Origen) and the West (Cyprian) in the 3rd century, the East (Eusebius, Basil, John Chrysostom) and the West (Hilary, Ambrose, Jerome, Augustine) in the 4th and 5th centuries, and the monastic movement are examined. Three major emphases are discerned: ecclesiology, personal spirituality, monastic fraternity. There are appendixes on the Western texts of the two passages, witnesses to Acts 1—5 in the Christian literature of the first two centuries A.D., and *ecclesia primitiva* and *ecclesia primitivorum* in Heb 12:23. Finally, there is a catalogue of 258 patristic texts relevant to the subject matter of the book.

J. CABA, S.J., *La oración de petición. Estudio exegético sobre los evangelios sinópticos y los escritos joaneos*, Analecta Biblica 62 (Rome: Biblical Institute Press, 1974, paper 11,500 L or \$19), 389 pp. Bibliography. Indexed. LCN: 75-562161.

The first part deals with the redaction and tradition history of Synoptic texts that treat the power of the prayer of petition (Lk 11:5-8; 18:1-8; Mt 7:7-11/Lk 11:9-13), the power of faith and its fusion with a prayer of petition (e.g. Mt 17:20b; Mk 11:24), and the power of a community petition (Mt 18:19-20). The part about the prayer of petition in the Johannine writings studies petitions directed to the Father in the name of Jesus (Jn 15:16; 16:23b-28; 15:7; 1 Jn 3:22; 5:14-15; Jn 9:31) and directed to Jesus in his own name (Jn 14:13-14). The final part compares the Synoptic and Johannine prayers in the effort to discern a common tradition that is traceable to the historical Jesus. The study was originally a doctoral dissertation directed by I. de la Potterie and presented to the Pontifical Biblical Institute. Caba is also the author of *De los Evangelios al Jesús histórico* (1971).

Christology and a Modern Pilgrimage. A Discussion with Norman Perrin, ed. H. D. Betz (2nd rev. ed.; Missoula: Society of Biblical Literature and Scholars Press, 1974, paper \$2.80), v and 104 pp. Bibliography. LCN: 74-31605. ISBN: 0-88414-049-0.

The basic contents of the seven papers originally prepared to mark Perrin's 50th birthday [*NTA* 16, p. 237] have been left unchanged, though minor corrections have been introduced. The bibliography of Perrin's writings has been brought up to date.

O. CULLMANN, *Der johanneische Kreis. Sein Platz im Spätjudentum, in der Jüngerschaft Jesu und im Urchristentum. Zum Ursprung des Johannesevangelium* (Tübingen: Mohr, 1975, paper DM 14.80), xii and 112 pp. Bibliography. Indexed. ISBN: 0-16-136661-1.

This synthesis of C's views on the Johannine circle begins with four chapters on the literary and theological characteristics of the Fourth Gospel: literary unity, sources, redaction history; the Evangelist's purpose; the historical value of the Gospel; and language, style, and literary individuality. Then there are chapters on the non-Christian milieu of the Gospel and the Johannine circle (a Judaism influenced by syncretism, in the area of Palestine and Syria), the place of the Johannine circle within early Christianity (closely related to the Hellenists of Jerusalem), the further development of the Johannine circle, the author of the Gospel within the circle (a disciple of Jesus, identical with the beloved disciple, but from another kind of Judaism than that of the Twelve), the Johannine circle and the historical Jesus, and the Fourth Gospel's date of composition (possibly before A.D. 70, with final redaction before A.D. 100) and place (uncertain, but perhaps Syria or Trans-jordan).

C. DIETZFELBINGER, *Die Antithesen der Bergpredigt*, Theologische Existenz heute 186 (Munich: Kaiser, 1975, paper DM 11.80), 85 pp. ISBN: 3-459-01002-9.

After observing that Mt 5:21-48 brings us close to the preaching of Jesus and that in form and content the antitheses contained in the passage are unique in ancient Judaism, the author presents exegeses of the individual antitheses. The final section, which is concerned with the meaning of the antitheses taken as a whole, deals with their authenticity in respect to Jesus, the problem of their original sense, their character as demand and promise, their ethical impact, their relation to Jesus' preaching of the kingdom, the figure of Jesus in the antitheses, and their relevance today. Dietzfelbinger has previously contributed three volumes to the series and has recently published a German translation and commentary on Ps.-Philo's *Biblical Antiquities*.

D. DORMEYER, *Begegnung und Konfrontation. Analysen und Meditationen zu den Evangelien. Ein Werkbuch* (Stuttgart: Katholisches Bibelwerk, 1975, paper DM 24), 171 pp. ISBN: 3-460-31061-8.

Designed to illustrate aspects of the new linguistic and literary-critical methods of interpreting biblical texts, this volume presents studies of texts from the Synoptic Gospels. The texts are divided into three major categories: (1) personal encounter and confrontation of the believer with Jesus—Mk 16:1-8; 1:16-20; Lk 6:36-50; Mk 4:1-9; 8:27-33; 10:17-31; Lk 10:25-37; (2) communal encounter and confrontation of the believing community with Jesus—Mk 3:31-35; 9:33-37; Mt 13:24-30; (3) communal encounter and confrontation of the believing Christian community with non-believers—Mt 25:31-46; Mk 6:30-44; 8:10-13; 2:13-17. Each example has a German translation of the text, a structural and didactic analysis, and a meditation. Dormeyer is also the author of *Die Passion Jesu als Verhaltensmodell* (1974).

R. A. EDWARDS, *A Concordance to Q*, Sources for Biblical Study 7 (Missoula: Society of Biblical Literature and Scholars Press, 1975, paper \$7), 186 pp. LCN: 75-6768. ISBN: 0-88414-052-0.

Intended as a tool in the on-going process of testing the Q hypothesis and prepared with the aid of electronic computers, this concordance is divided into two parts: the first part lists all the Greek words in alphabetical order, and the second contains all the words in each pericope in alphabetical order. Words that are similar in Mt and Lk but are not found in Mk are included. Words with similar roots are listed, though they may differ in respect to case, tense, or number. Each entry has the key word in the center of the page with the words that precede and follow it in that verse on either side, limited by the length of the line. The left margin contains the book, chapter, and verse reference and the pericope number in which the word occurs. Edwards, who is the author of *The Sign of Jonah In the Theology of the Evangelists and Q* (1971), now teaches in the department of philosophy and religion at Virginia Polytechnic Institute and State University.

A.-J. FESTUGIÈRE, O.P., *Observations stylistiques sur l'Évangile de S. Jean*, Études et commentaires 84 (Paris: Klincksieck, 1974, paper 68 F), 143 pp. LCN: 74-186019. ISBN: 2-252-01642-6.

In his foreword, F. observes that as far as the composition, the structure of the narratives and discourses, and the style are concerned, the author of the Fourth Gospel was not a Greek and was not skilled in that language. Yet, careful examination of these same factors suggests that John's Gospel was the product of much reflection and the composition of a masterful writer. The four major chapters deal with the composition of the Gospel, the style of its narratives, the style of its discourses, and the Prologue. Comparisons with the Synoptic Gospels and other Greek writings are made frequently in the course of the study.

M. D. GOULDER, *Midrash and Lection in Matthew. The Speaker's Lectures in Biblical Studies 1969-71* (London: SPCK, 1974, £8.50), xv and 528 pp. Bibliography. Indexed. ISBN: 281-02713-7.

This book is substantially the Speaker's Lectures in Biblical Studies delivered in 1969-71 at Trinity College, Oxford. It argues (1) that Mt is an adaptation and expansion of Mk by midrash, depending on no written source other than Mk, and only to a very small extent on oral tradition; and (2) that Mt was written to be read in Christian worship around the year, as a cycle of lessons following the Jewish festal lectionary. The first part establishes the characteristics of the Matthean manner—his vocabulary, his rhythms and images, the form and mode of his parables. The second part is a commentary on the Gospel in which the author works out the correspondences between the five teaching sections of Mt and the five Jewish festal seasons of Pentecost, New Year-Atonement, Tabernacles, Dedication, and Passover. Goulder, who is also the author of *Type and History in Acts* (1964), is staff tutor in theology in the department of extramural studies and a senior lecturer at Birmingham University.

E. P. GROENEWALD, *Die Evangelie van Markus* (Cape Town: N. G. Kerk-Uitgewers, 1973), 181 pp. Bibliography. ISBN: 0-86991-048-5.

———, *Die Evangelie van Lukas* (Cape Town: N. G. Kerk-Uitgewers, 1973), xi and 267 pp. Bibliography. ISBN: 0-86991-100-7.

These commentaries consist of brief introductions, a pericope-by-pericope presentation of the Gospel texts in Afrikaans, and verse-by-verse expositions. Mark's portrayal of Jesus as the Son of God is studied according to this general pattern: made manifest by his work among men (1:14—8:26), made known by witness from the heavens (8:27—10:52), and rejected by men but exalted by God (11:1—16:20). Luke's Gospel is examined according to this outline: introductory word (1:1-4), prehistory (1:5—4:13), ministry in Galilee (4:14—9:50), from Galilee to Jerusalem (9:51—19:27), and Jesus in Jerusalem (19:28—24:53).

J. W. HOLLERAN, *The Synoptic Gethsemane. A Critical Study*, *Analecta Gregoriana* 191 (Rome: Gregorian University, 1973, paper 5,500 L), xxxii and 222 pp. Bibliography.

This investigation of the Synoptic accounts of Jesus' prayer between the Last Supper and the arrest aims at determining the specific meaning that each Evangelist intended his version of the episode to bear in its context. The first part of the study presents verse-by-verse literary analyses of the individual texts (Mk 14:32-42; Mt 26:36-46; Lk 22:39-46), while the second part deals with their literary history from the viewpoints of source and redaction criticism. Two pre-Markan sources are isolated: (A) Mk 14:32, 33b, 35, 40-42a; (B) Mk 14:33a, 34, 39, 36-38. The third major section characterizes the distinctive theological emphasis of each account: the sufficiency of Jesus alone (A), the disciples' share in the passion (B), the rupture the the paschal communion (Mk), Jesus' movement toward the deliverance of sinners by surrender to the Father and separation from the disciples (Mt), and the paradigm of the passion of Jesus and his church (Lk). The dissertation was prepared at the Gregorian University under the direction of D. Mollat.

W. JENS, *Der Fall Judas* (Stuttgart: Kreuz, 1975, paper DM 12.80), 95 pp. ISBN: 3-7831-0453-X.

A fictional account of the events surrounding the passion and death of Jesus, this book purports to present the brief of a German Franciscan assigned to defend the claim that Judas was a martyr who remained loyal to Jesus until his death. The case is argued on the grounds that without Judas there would have been no cross and without the cross there would have been no fulfillment of God's saving plan.

H. G. KLEMM, *Das Gleichnis vom Barmherzigen Samariter. Grundzüge der Auslegung im 16./17. Jahrhundert*, Beiträge zur Wissenschaft vom Alten und Neuen Testament, Heft 103 (Stuttgart: Kohlhammer, 1973, paper DM 36), 184 pp. Indexed. ISBN: 3-17-001754-3.

Based on part of a doctoral dissertation presented in 1967 to the theological faculty of the University of Erlangen-Nuremberg, this study discusses the history of the interpretation of Lk 10:30-35 according to this pattern: the ancient and medieval tradition, the humanist-traditionalist revolution of the 16th century, the Reformation's revaluation of the exegetical tradition, the humanistic-Reformation position midway between Luther and Erasmus, the historical-"poetological" interpretation and its relapse into allegorism, Roman Catholic exegesis until the end of the 16th century, the anti-allegorical and ethical line of Calvin and its continuance into the 17th century, neo-allegorism after Luther and its opponents, and Roman Catholic exegesis until the middle of the 17th century. Klemm concludes that from the 16th century on the non-allegorical interpretation becomes increasingly important.

E. KLOSTERMANN, *Das Lukasevangelium*, Handbuch zum Neuen Testament 5 (3rd. ed.; Tübingen: Mohr-Siebeck, 1975, DM 44), 246 pp. Bibliography. ISBN: 3-16-136702-2.

Unaltered reprint of the 2nd edition. After a brief outline of the Gospel's contents and a paragraph on the most important commentaries on Lk, the volume provides a German translation along with a detailed commentary at the foot of the pages. A discussion of the linguistic changes introduced by Luke into his sources concludes the volume. Recent reprintings of K's commentaries on Mt and Mk for the same series were noted in *NTA* 16, p. 240.

G. E. LADD, *I Believe in the Resurrection of Jesus* (Grand Rapids: Eerdmans, 1975, paper \$2.95), 156 pp. Indexed. LCN: 75-14148. ISBN: 0-8028-1611-8.

The author of *A Theology of the New Testament* (1974) begins by emphasizing the importance of the doctrine of the resurrection and clarifying the problem of faith and history that so much colors the contemporary discussion. Then OT, Jewish, and NT texts are explored for ideas that could account for the rise of the resurrection faith. After analyzing the witness of the NT in order to define as clearly as possible the nature of the resurrection and surveying modern "historical" explanations for the rise of the resurrection faith, the author evaluates the significance of the resurrection fact for the totality of biblical revelation. Throughout his study, L stresses the necessity for interaction between historical evidence and faith. This volume is part of the "I Believe" series edited by M. Green.

D. LANGE, *Historischer Jesus oder mythischer Christus. Untersuchungen zu dem Gegensatz zwischen Friedrich Schleiermacher und David Friedrich Strauss* (Gütersloh: Mohn, 1975, paper DM 64), 363 pp. Bibliography. Indexed. ISBN: 3-579-04013-8.

A slightly revised version of a *Habilitationsschrift* presented to the theological faculty at Göttingen in 1974, this study uses the debate between Schleiermacher and Strauss as a concrete means of grasping and formulating the complexities of the quest for the historical Jesus. After sketching the early forms of Schleiermacher's Christology, the book focuses on the historical Jesus in the theology of the mature Schleiermacher and concludes that the historical Jesus is the heart of his theology and the keystone of his philosophy of history. An examination of Strauss's life of Jesus and its doctrinal consequences leads L to observe that Strauss's view of the individual's ability to recreate in himself Jesus' spiritual experience is diametrically opposed to Schleiermacher's position. A section on the significance of the opposition for Christology today concludes the volume.

P. E. LAPIDE, *Der Rabbi von Nazareth. Wandlungen des jüdischen Jesusbildes* (Trier: Spee, 1974, paper DM 15), 140 pp. ISBN: 3-87760-408-0.

The volume begins with five relatively brief essays on these topics: messianic movements in Judaism through the ages, "Zionism" in the NT, the political dimensions of Jesus' message of salvation, Jesus' attitude toward paying taxes to the Roman empire and the meaning of "render to Caesar . . .," and Jesus and the Torah. The second half of the book surveys Jewish views about Jesus from NT times to the present, with special emphasis on the literature of the 20th century. Lapidé now teaches at Hebrew University in Jerusalem.

M. LATTKE, *Einheit im Wort. Die spezifische Bedeutung von agapē, agapan und philein im Johannesevangelium*, Studien zum Alten und Neuen Testament 41 (Munich: Kösel, 1975, paper), 279 pp. Bibliography. Indexed. ISBN: 3-466-25341-1.

Originally prepared as a doctoral dissertation for the theological faculty at Freiburg in 1974, this study begins with a systematic presentation of linguistic evidence and history-of-religions material arranged in this way: the Johannine vocabulary for "love," the structure of Johannine language in regard to love, love within Johannine language, and love and the quest for the origin of Johannine language and thought. There is also a history-of-religions excursus on love in Jn. The exegetical part deals with (1) the problem of Jn 3:16, (2) love in Jn 3:35; 5:20, 42; 8:42; 10:17, and (3) love in the farewell discourses (13:1; 15:9-17; 16:27; 17:20-26; 13:34-35; 14:15-31). Lattke stresses the importance of E. Käsemann's phrase "unity in the Word" for understanding John's concept of love.

H. LEROY, *Zur Vergebung der Sünden. Die Botschaft der Evangelien*, Stuttgarter Bibelstudien 73 (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 14.80), 114 pp. Bibliographies. Indexed. ISBN: 3-460-03731-8.

This exegetical study is concerned especially with the connection made in the Gospels between the forgiveness of sins and the role of the community. After remarks on forgiveness in the OT as seen in 2 Sam 12:1-15a and Isa 6, the discussion of the topic in Mt is focused on Mt 26:28; 16:16-19; 18:18; and 9:1-8. The key Lukan texts are Lk 24:46-48 and 7:36-50, while the treatment of the Fourth Gospel stresses Jn 1:29-36; 13:10; 15:2-3; and 20:21-23. Leroy, who is the author of *Rätsel und Missverständnis* (1968) and is presently teaching on the Catholic theological faculty at Augsburg, concludes by placing the teaching of each Evangelist on the topic in the context of his broader theological outlook.

E. LINNEMANN, *Gleichnisse Jesu. Einführung und Auslegung* (6th rev. and enlarged ed.; Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 19.80), 207 pp. Bibliography. Indexed. ISBN: 3-525-61169-2.

First published in 1961 [*NTA* 6, p. 141] and translated into English in 1966 [*NTA* 11, pp. 275-276], this study has been revised so as to include a new discussion about the original meaning of the parable of the fourfold field (Mk 4:1-9, 14-20). The note on eschatological expectation in Jesus' teaching has been expanded (especially with a new treatment of Mk 14:25). Recent research has been incorporated only in those instances where it seemed most necessary. Linnemann is also the author of *Studien zur Passionsgeschichte* (1970).

G. LOHFINK, *Die Sammlung Israels. Eine Untersuchung zur lukanischen Ekklesiologie*, Studien zum Alten und Neuen Testament 39 (Munich: Kösel, 1975, paper DM 28), 115 pp. Bibliography. Indexed. ISBN: 3-466-25339-X.

A slightly revised version of a *Habilitationsschrift* presented to the theological faculty at Würzburg in 1973, this redaction-critical study is concerned with the question of how, according to Luke, the church originated. The five major chapters

deal with Israel in Lk 1—2, the function of the people in Luke's Gospel, the function of the people in Acts, the function of the disciples in Lk and the beginning of Acts, and the church as God's work. Lohfink, whose doctoral dissertation was published as *Die Himmelfahrt Jesu* (1971), concludes that, for Luke, Jesus played a decisive role in the process that led to the church but did not found the church. This is so because, in the Lukan perspective, the church is not a new believing community beside or within Israel but rather is identical with the true Israel.

H. MARSH, *The Rebel King. The Story of Christ as Seen Against the Historical Conflict Between the Roman Empire and Judaism* (New York: Coward, McCann & Geoghegan, 1975, \$7.95), 222 pp. Bibliography. LCN: 74-30594. ISBN: 698-10663-6.

This study, which aims at situating the story of Jesus in the context of the relationship between Rome and the Jews, is concerned with issues such as messianic expectation in Judaism, the charges on which Jesus was tried and executed, and the fates of the main protagonists of the drama (Caiaphas, Pilate, etc.) after the crucifixion. Marsh, who is a London-based teacher, poet, and author, emphasizes the complex political factors that forced the main figures in the triumph and tragedy of Jesus to act as they did.

B. MARTELET, *Joseph de Nazareth. L'Homme de confiance* (Paris—Fribourg: Editions Saint-Paul, 1974, paper), 191 pp. ISBN: 2-85049-025-3.

Neither a didactic treatise on the virtues and excellence of Joseph nor a history of the veneration accorded to him, this book presents observations on the place of Joseph in the mystery of the incarnate Word and the church. The NT material relevant to Joseph is the main focus of attention. God's confidence in Joseph in giving him the mission to care for his Son and his Son's mother as well as Joseph's confidence in God in accepting this mission are especially emphasized.

R. P. MARTIN, *New Testament Foundations: A Guide for Christian Students*, vol. 1: *The Four Gospels* (Grand Rapids: Eerdmans, 1975, \$8.95), 325 pp. Bibliography. Indexed. LCN: 74-19163. ISBN: 0-8028-3444-2.

The fruit of ten years of classroom teaching both in a British university and in several seminaries in the USA, this guide to the Gospel "tries to show how a study of the biblical books fits into the life and problems and opportunities of the early Christian communities." After introductory chapters on the meaning of "Gospel" and modern study of the Gospels, there are major sections on the historical background of the Gospels, how the Gospels came to be written, and the Four Gospels themselves. The last part of this book offers exegeses of Mt 11:25-30; Mk 12:1-12; and Jn 13:1-20 in order to illustrate some of the critical principles described in the earlier parts of the book. Martin, who is professor of NT at Fuller Theological Seminary in Pasadena, CA, plans a second volume that will cover Acts, the epistles, and Revelation.

M. MIYOSHI, *Der Anfang des Reiseberichts, Lk 9,51-10,24. Eine redaktionsgeschichtliche Untersuchung*, *Analecta Biblica* 60 (Rome: Biblical Institute Press, 1974, paper 5,500 L or \$8.50), x and 176 pp. Bibliography. Indexed. LCN: 75-555668.

After a review of recent interpretations of the Lukan travel narrative (9:51—19:44), the author studies the first part of that block of material according to this pattern: the rejection of Jesus in a Samaritan village (9:51-56), discipleship (9:57-62), the commissioning of the seventy disciples (10:1-16), the return of the seventy (10:17-20), and the revelation and eye-opening (10:21-24). For each pericope, there is a detailed literary-critical analysis and then a discussion of its function and meaning in Luke's redaction. Miyoshi concludes that, for Luke, the travel narrative is an anticipation of the church's (especially the missionary church's) activity, so that the activity of the earthly Jesus is continued in the

missionary church while the activity and teaching of the missionary church are seen as the deeds and teachings of the exalted Lord. The study was prepared as a doctoral dissertation and presented to the Pontifical Biblical Institute in 1973.

W. NEIL, *The Difficult Sayings of Jesus* (Grand Rapids: Eerdmans, 1975, \$4.95), viii and 105 pp. LCN: 75-14059. ISBN: 0-8028-3467-1.

This work examines thirty-four of "the difficult sayings of Jesus" and attempts to elucidate their enduring claims on Christian life. For example, Mt 10:34 ("I have not come to bring peace, but a sword") is first analyzed with respect to its setting in Matthew's Gospel and in the ministry of Jesus, and then its abiding significance is discussed. The book is published in England under the title *What Jesus Really Meant*. Neil is reader in biblical studies at the University of Nottingham.

F. NEIRYNCK (ED.), *The Minor Agreements of Matthew and Luke against Mark with a Cumulative List*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 37 (Gembloux: Duculot, 1974, paper 800 Bel. fr.), 330 pp. Indexed. ISBN: 90-6186-021-0.

After a 38-page survey of past research on the minor agreements, this volume presents all the agreements between Mt and Lk against Mk in a horizontal line synopsis following the Markan order of pericopes. The Gospel text is that of K. Aland's *Synopsis* (1964) except for agreements based on a deviating textual variant. Agreements in addition or substitution, omission, and inverted order are noted. Then, the coincidences between Mt and Lk against Mk are listed according to 35 general categories. A first draft of the list was set up by T. Hansen as part of his doctoral dissertation presented to the theological faculty of Louvain University; Hansen and F. van Segbroeck have collaborated with the editor on this publication. Neirynck's study on the argument from order and Luke's transpositions, originally published in *EphTheolLov* [§ 19-522], is presented as an appendix.

J. M. NÜTZEL, *Die Verklärungserzählung im Markusevangelium. Eine redaktionsgeschichtliche Erzählung*, Forschung zur Bibel 6 (Würzburg: Echter, 1973, paper DM 29), viii and 327 pp. Bibliography.

Originally prepared as a doctoral dissertation under the direction of A. Vögtle and presented to the Catholic theological faculty at Freiburg in 1971, this study begins with a review of research on the transfiguration account and then presents a detailed analysis of Mk 9:2-10 as well as an attempt at reconstructing the pre-Markan form of the episode. Next, after general remarks on aspects of Markan theology (the messianic secret, Jesus' death on the cross, Jesus' attitude toward Moses and the Law, the journey up to Jerusalem), the meaning and the place of the pericope in Mark's Gospel as a whole are investigated and the further developments of the story in Mt 17:1-9 and Lk 9:28-36 are examined. Nützel, a German Carmelite, concludes that, for Mark, the story is a stage in his view of Jesus' earthly life as the revelatory history of the Son of God.

R. OSCULATI, *Fare la verità. Analisi fenomenologica di un linguaggio religioso (Giovanni: 2,23 - 3,21)*, Studi Bompiani 2 (Milan: Bompiani, 1974, paper 2,500 L), 130 pp. Indexed.

In the first seven chapters the author of *Fenomenologia e Grazia* (1968) discusses Jesus' dialogue with Nicodemus according to this pattern: knowledge of man (Jn 2:24-25), signs (3:2), the spirit and the flesh (3:5-8), the earthly and heavenly reality of the Son of Man (3:12-13), eternal life (3:14-15), the judgment (3:17-19), and the Son of Man (3:16-18). The second part attempts to sketch a general interpretation of evangelical language by using the phenomenological method; it deals with the infinite and the absolute, intersubjectivity and historicity, the priority of life, and exodus and new birth. There is a concluding note by E. Paci, the editor of the series.

H. G. KLEMM, *Das Gleichnis vom Barmherzigen Samariter. Grundzüge der Auslegung im 16./17. Jahrhundert*, Beiträge zur Wissenschaft vom Alten und Neuen Testament, Heft 103 (Stuttgart: Kohlhammer, 1973, paper DM 36), 184 pp. Indexed. ISBN: 3-17-001754-3.

Based on part of a doctoral dissertation presented in 1967 to the theological faculty of the University of Erlangen-Nuremberg, this study discusses the history of the interpretation of Lk 10:30-35 according to this pattern: the ancient and medieval tradition, the humanist-traditionalist revolution of the 16th century, the Reformation's revaluation of the exegetical tradition, the humanistic-Reformation position midway between Luther and Erasmus, the historical-"poetological" interpretation and its relapse into allegorism, Roman Catholic exegesis until the end of the 16th century, the anti-allegorical and ethical line of Calvin and its continuance into the 17th century, neo-allegorism after Luther and its opponents, and Roman Catholic exegesis until the middle of the 17th century. Klemm concludes that from the 16th century on the non-allegorical interpretation becomes increasingly important.

E. KLOSTERMANN, *Das Lukasevangelium*, Handbuch zum Neuen Testament 5 (3rd. ed.; Tübingen: Mohr-Siebeck, 1975, DM 44), 246 pp. Bibliography. ISBN: 3-16-136702-2.

Unaltered reprint of the 2nd edition. After a brief outline of the Gospel's contents and a paragraph on the most important commentaries on Lk, the volume provides a German translation along with a detailed commentary at the foot of the pages. A discussion of the linguistic changes introduced by Luke into his sources concludes the volume. Recent reprintings of K's commentaries on Mt and Mk for the same series were noted in *NTA* 16, p. 240.

G. E. LADD, *I Believe in the Resurrection of Jesus* (Grand Rapids: Eerdmans, 1975, paper \$2.95), 156 pp. Indexed. LCN: 75-14148. ISBN: 0-8028-1611-8.

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G. LOHFINK, *Die Sammlung Israels. Eine Untersuchung zur lukanischen Ekklesiologie*, Studien zum Alten und Neuen Testament 39 (Munich: Kösel, 1975, paper DM 28), 115 pp. Bibliography. Indexed. ISBN: 3-466-25339-X.

A slightly revised version of a *Habilitationsschrift* presented to the theological faculty at Würzburg in 1973, this redaction-critical study is concerned with the question of how, according to Luke, the church originated. The five major chapters

F. PORSCH, C.S.SP., *Pneuma und Wort. Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*, Frankfurter Theologische Studien, 16. Band (Frankfurt: Knecht, 1974, paper DM 42), ix and 445 pp. Bibliography. Indexed. ISBN: 3-7820-0314-4.

Originally prepared as a doctoral dissertation under the direction of D. Mollat and presented to the Gregorian University in 1971, this study analyzes the "spirit-passages" in the Fourth Gospel with special emphasis on their Johannine context. There are three major parts: the spirit-passages in the Book of Signs (1:32-33; 7:37-39; 3:3-8; 4:23-24; 6:63; 3:34), the spirit-passages in the Book of the Hour (14:16-17; 14:26; 15:26; 16:7-11 16:13-15), and the beginning of the fulfillment of the promises (19:30, 34; 20:21-23). Porsch concludes that (1) the reality of the spirit comes about in receiving and keeping the revelatory word of Jesus, (2) the Paraclete-sayings are spirit-sayings that describe the reality of the spirit of Jesus in a forensic situation, and (3) the coming of Christ in the spirit occurs in history through the inspired word preached in the church and sustained by the Spirit.

M. PROVERA, S.D.B., *Le parabole evangeliche ed il loro messaggio*, Quaderni de "La Terra Santa" (Jerusalem: Franciscan Printing Press, 1975, paper), 171 pp., 16 figs. Bibliography.

After general observations on interpreting the parables, the author presents an Italian translation and an exegesis of each of the parables found in the Gospels (including Jn). The discussions are grouped under these headings: parables of the kingdom (eight items), parables of judgment and crisis (eight items), and parables regarding the goodness of God and moral duties (twenty items). Fifteen pages of photographs illustrating scenes in the parables are placed at the end of the volume. Provera is the author of *Il Vangelo arabo dell'infanzia secondo il MS. Laurenziano orientale* (n. 387) (1973).

J. RADERMAKERS, S.J., *La bonne nouvelle de Jésus selon saint Marc. 1. Texte. 2. Lecture continue* (Brussels: Institut d'Études Théologiques, 1974, paper 490 Bel. fr.), 79 pp.; 447 pp. Indexed.

The first volume presents a French version of Mk that aims at following the Greek original as closely as possible. The various type-faces and the arrangement according to sense-lines are designed to place in relief the literary structure of the Gospel. The second volume discusses questions of introduction (Mark the Evangelist, Jesus in the light of modern Gospel study, Mark's view of Jesus, ways of reading Mk, the composition of the Gospel), but the main part of this volume is devoted to a literary and theological commentary on the text. Throughout, the author's "structuralist method" focuses on the internal coherence and the originality of Mk. In format and style, this publication is similar to R's *Au fil de l'Évangile selon saint Matthieu* (1972).

R. ROY, *Jésus guerrier de l'indépendance*, Aspects 27 (Montreal: Parti Pris, 1975, paper \$5), 415 pp. Bibliography. Illustrated.

The author describes this book as the result of a political, anti-colonialist reading of the Gospels and the other sources relevant to the history of Palestine in Jesus' time. Such a reading, R maintains, reveals Jesus as a patriot who believed it legitimate to take up arms against an occupying power in the struggle for national liberation. The main part of the book traces Jesus' revolutionary activities up through his execution as a Zealot leader. Photographs, mainly of Palestinian sites, are interspersed throughout the text.

J. SCHECKENHOFER, *In jenen Tagen. Daten aus dem Leben Jesu* (Munich: Vogel, 1974, paper DM 5.80), 44 pp., plate, map. Bibliography. ISBN: 3-920896-14-9.

After remarks on sources for NT chronology and on the historicity of Jesus,

there are chapters on John the Baptist and the baptism of Jesus (A.D. 28), the length of Jesus' public ministry (three Passovers), the year of Jesus' birth (7 B.C.), and Jesus' last days (A.D. 30). A map of Palestine, a table showing the chronology of Pilate's procuratorship in Judea, translations of extrabiblical texts, and sketches of coins from the time of Jesus are also included.

G. SCHNEIDER, *Parusiegleichnisse im Lukas-Evangelium*, Stuttgarter Bibelstudien 74 (Stuttgart: Katholisches Bibelwerk, 1975, paper DM 14.80), 106 pp. Bibliography. Indexed. ISBN: 3-460-03741-8.

After a review of research on expectation of the parousia in Luke's Gospel, the author examines Luke's handling of the parables in the Q tradition that deal with the parousia: Lk 12:39-40; 12:41-46; 12:35-38; 19:12-27; and 17:26-30. Q material that might be interpreted as referring to the nearness of the parousia (Lk 3:9, 17; 10:9, 11) is also studied. Then, a discussion of Lk 21:25-33 in comparison with Mk 13:24-32 is followed by observations on Luke's use of the other Markan material. The chapter on the Lukan *Sondergut* focuses first on 18:1-8 and then studies Luke's "individualizing" of end-expectation. An appendix on the parousia in Acts is also included. Schneider, who is professor of NT at Bochum and author of *Die Passion Jesu nach den drei älteren Evangelien* (1973), concludes that Luke has either cancelled out or reinterpreted all the statements in the tradition about the nearness of the parousia.

G. SEGALLA, *Volontà di Dio e dell'uomo in Giovanni (Vangelo e Lettere)*, Supple-menti alla Rivista Biblica 6 (Brescia: Paideia, 1974, paper 6,000 L), 227 pp. Bibliography. Indexed.

The revision of a doctoral dissertation presented to the Pontifical Biblical Institute in 1968, this study begins with an examination of the will of God and the will of man in the OT (especially the LXX), Judaism (apocalyptic, *Testaments of the Twelve Patriarchs*, Qumran), Hellenistic Judaism (Philo), Hellenism (Epictetus, Hermetism), and non-Johannine parts of the NT. Then, after remarks on the Johannine terminology, the matter is investigated according to this pattern: the salvific will of the Father (Jn 6:36-40), the will of the Father as the object of the will of the Son (Jn 4:34; 5:30; 6:38), the will of the Son (Jn 5:30; 6:38), the will of man and the divine life (Jn 1:12c-13), the will of man in relation to the will of the Father and the word of the Son (Jn 7:17; 8:34-44; 5:40; 1 Jn 2:17; 3:4, 8-9), and the will of God and prayer (Jn 9:31; 1 Jn 3:22; 5:14). Segalla concludes that, in the Johannine view of salvation, the first and the last word in the life of Jesus and in that of man is the saving will of the Father in its double aspect of action upon man and norm for his activity.

D. P. SENIOR, *The Passion Narrative According to Matthew. A Redactional Study*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 39 (Gembloux: Duculot, 1975, paper 550 Bel. fr.), 433 pp. Bibliography. Indexed. ISBN: 90-6186-027.

An adaptation of a doctoral dissertation directed by F. Neirynck and presented to the theological faculty of Louvain University in 1972, this study aims at examining and evaluating each distinctive feature of Matthew's passion account, especially in comparison with Mark's passion narrative. The main part of the book is a verse-by-verse redaction-critical analysis of all the pericopes in Mt 26:1—27:56. Senior, who now teaches at the Chicago Theological Union, concludes that among Matthew's emphases in his complex rewriting of the Markan passion story are the heightening of the Christological portrait and of the Jews' responsibility for Jesus' innocent blood as well as the use of examples and counter-examples. He also observes that no source other than Mk need be postulated to account for the form and tone of Matthew's passion narrative. The author's study on Mt 27:3-10 originally published in *EphTheolLov* [§ 18-113] is presented here as an appendix.

F. PORSCH, C.S.SP., *Pneuma und Wort. Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*, Frankfurter Theologische Studien, 16. Band (Frankfurt: Knecht, 1974, paper DM 42), ix and 445 pp. Bibliography. Indexed. ISBN: 3-7820-0314-4.

Originally prepared as a doctoral dissertation under the direction of D. Mollat and presented to the Gregorian University in 1971, this study analyzes the "spirit-passages" in the Fourth Gospel with special emphasis on their Johannine context. There are three major parts: the spirit-passages in the Book of Signs (1:32-33; 7:37-39; 3:3-8; 4:23-24; 6:63; 3:34), the spirit-passages in the Book of the Hour (14:16-17; 14:26; 15:26; 16:7-11 16:13-15), and the beginning of the fulfillment of the promises (19:30, 34; 20:21-23). Porsch concludes that (1) the reality of the spirit comes about in receiving and keeping the revelatory word of Jesus, (2) the Paraclete-sayings are spirit-sayings that describe the reality of the spirit of Jesus in a forensic situation, and (3) the coming of Christ in the spirit occurs in history through the inspired word preached in the church and sustained by the Spirit.

M. PROVERA, S.D.B., *Le parabole evangeliche ed il loro messaggio*, Quaderni de "La Terra Santa" (Jerusalem: Franciscan Printing Press, 1975, paper), 171 pp., 16 figs. Bibliography.

After general observations on interpreting the parables, the author presents an Italian translation and an exegesis of each of the parables found in the Gospels (including Jn). The discussions are grouped under these headings: parables of the kingdom (eight items), parables of judgment and crisis (eight items), and parables regarding the goodness of God and moral duties (twenty items). Fifteen pages of photographs illustrating scenes in the parables are placed at the end of the volume. Provera is the author of *Il Vangelo arabo dell'infanzia secondo il MS. Laurenziano orientale* (n. 387) (1973).

J. RADERMAKERS, S.J., *La bonne nouvelle de Jésus selon saint Marc. 1. Texte. 2. Lecture continue* (Brussels: Institut d'Études Théologiques, 1974, paper 490 Bel. fr.), 79 pp.; 447 pp. Indexed.

The first volume presents a French version of Mk that aims at following the Greek original as closely as possible. The various type-faces and the arrangement according to sense-lines are designed to place in relief the literary structure of the Gospel. The second volume discusses questions of introduction (Mark the Evangelist, Jesus in the light of modern Gospel study, Mark's view of Jesus, ways of reading Mk, the composition of the Gospel), but the main part of this volume is devoted to a literary and theological commentary on the text. Throughout, the author's "structuralist method" focuses on the internal coherence and the originality of Mk. In format and style, this publication is similar to R's *Au fil de l'Évangile selon saint Matthieu* (1972).

R. ROY, *Jésus guerrier de l'indépendance*, Aspects 27 (Montreal: Parti Pris, 1975, paper \$5), 415 pp. Bibliography. Illustrated.

The author describes this book as the result of a political, anti-colonialist reading of the Gospels and the other sources relevant to the history of Palestine in Jesus' time. Such a reading, R maintains, reveals Jesus as a patriot who believed it legitimate to take up arms against an occupying power in the struggle for national liberation. The main part of the book traces Jesus' revolutionary activities up through his execution as a Zealot leader. Photographs, mainly of Palestinian sites, are interspersed throughout the text.

J. SCHECKENHOFER, *In jenen Tagen. Daten aus dem Leben Jesu* (Munich: Vogel, 1974, paper DM 5.80), 44 pp., plate, map. Bibliography. ISBN: 3-920896-14-9.

After remarks on sources for NT chronology and on the historicity of Jesus,

there are chapters on John the Baptist and the baptism of Jesus (A.D. 28), the length of Jesus' public ministry (three Passovers), the year of Jesus' birth (7 B.C.), and Jesus' last days (A.D. 30). A map of Palestine, a table showing the chronology of Pilate's procuratorship in Judea, translations of extrabiblical texts, and sketches of coins from the time of Jesus are also included.

G. SCHNEIDER, *Parusiegleichnisse im Lukas-Evangelium*, Stuttgarter Bibelstudien 74 (Stuttgart: Katholisches Bibelwerk, 1975, paper DM 14.80), 106 pp. Bibliography. Indexed. ISBN: 3-460-03741-8.

After a review of research on expectation of the parousia in Luke's Gospel, the author examines Luke's handling of the parables in the Q tradition that deal with the parousia: Lk 12:39-40; 12:41-46; 12:35-38; 19:12-27; and 17:26-30. Q material that might be interpreted as referring to the nearness of the parousia (Lk 3:9, 17; 10:9, 11) is also studied. Then, a discussion of Lk 21:25-33 in comparison with Mk 13:24-32 is followed by observations on Luke's use of the other Markan material. The chapter on the Lukan *Sondergut* focuses first on 18:1-8 and then studies Luke's "individualizing" of end-expectation. An appendix on the parousia in Acts is also included. Schneider, who is professor of NT at Bochum and author of *Die Passion Jesu nach den drei älteren Evangelien* (1973), concludes that Luke has either cancelled out or reinterpreted all the statements in the tradition about the nearness of the parousia.

G. SEGALLA, *Volontà di Dio e dell'uomo in Giovanni (Vangelo e Lettere)*, Supplementi alla Rivista Biblica 6 (Brescia: Paideia, 1974, paper 6,000 L), 227 pp. Bibliography. Indexed.

The revision of a doctoral dissertation presented to the Pontifical Biblical Institute in 1968, this study begins with an examination of the will of God and the will of man in the OT (especially the LXX), Judaism (apocalyptic, *Testaments of the Twelve Patriarchs*, Qumran), Hellenistic Judaism (Philo), Hellenism (Epictetus, Hermetism), and non-Johannine parts of the NT. Then, after remarks on the Johannine terminology, the matter is investigated according to this pattern: the salvific will of the Father (Jn 6:36-40), the will of the Father as the object of the will of the Son (Jn 4:34; 5:30; 6:38), the will of the Son (Jn 5:30; 6:38), the will of man and the divine life (Jn 1:12c-13), the will of man in relation to the will of the Father and the word of the Son (Jn 7:17; 8:34-44; 5:40; 1 Jn 2:17; 3:4, 3-9), and the will of God and prayer (Jn 9:31; 1 Jn 3:22; 5:14). Segalla concludes that, in the Johannine view of salvation, the first and the last word in the life of Jesus and in that of man is the saving will of the Father in its double aspect of action upon man and norm for his activity.

D. P. SENIOR, *The Passion Narrative According to Matthew. A Redactional Study*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 39 (Gembloux: Duculot, 1975, paper 550 Bel. fr.), 433 pp. Bibliography. Indexed. ISBN: 90-6186-027.

An adaptation of a doctoral dissertation directed by F. Neirynck and presented to the theological faculty of Louvain University in 1972, this study aims at examining and evaluating each distinctive feature of Matthew's passion account, specially in comparison with Mark's passion narrative. The main part of the book is a verse-by-verse redaction-critical analysis of all the pericopes in Mt 26:1—27:56. Senior, who now teaches at the Chicago Theological Union, concludes that among Matthew's emphases in his complex rewriting of the Markan passion story are the heightening of the Christological portrait and of the Jews' responsibility for Jesus' innocent blood as well as the use of examples and counter-examples. He also observes that no source other than Mk need be postulated to account for the form and tone of Matthew's passion narrative. The author's study on Mt 27:3-10 originally published in *EphTheolLov* [§ 18-113] is presented here as an appendix.

V. STOLLE, *Der Zeuge als Angeklagter. Untersuchungen zum Paulusbild des Lukas*, Beiträge zur Wissenschaft vom Alten und Neuen Testament, Heft 102 (Stuttgart: Kohlhammer, 1973, paper DM 48), 304 pp. Bibliography. Indexed. ISBN: 3-17-001507-9.

After a review of research on the image of Paul in Acts, this redaction-critical study of the trial of Paul in Acts 21—26 has major chapters on the composition of the trial narrative, Paul's argumentation in that account, the story of his encounter with Jesus on the road to Damascus and Luke's image of Paul, and the trial narrative and Luke's image of Paul. Stolle concludes that by his portrayal of Paul in Acts 21—26 Luke teaches the church that its foundation is the Lord Jesus and that it cannot avoid the experience of giving up its own position to fulfill the will of the Lord. The study was originally prepared as a doctoral dissertation under the direction of K. H. Rengstorf and presented to the Evangelical theological faculty at Münster in 1972.

C. H. TALBERT, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts*, Society of Biblical Literature Monograph Series 20 (Missoula: Society of Biblical Literature and Scholars Press, 1974, cloth \$6.75, paper \$5.25), ix and 159 pp. Indexed. LCN: 74-78620. ISBN: 0-88414-037-7.

Using the method of "architecture analysis" employed by classical scholars as a complement to redaction criticism, the author of *Luke and the Gnostics* (1966) begins by isolating key patterns in Lk-Acts: large units (Lk and Acts, Acts 1—12 and 13—28, Lk 9 and 22—23), smaller units (Acts 1:12—4:23 and 4:24—5:42; Lk 4:16—7:17 and 7:18—8:56; Lk 1—2; 3—4), instances of chiasmic arrangement (Lk 10:21—18:30; Acts 15:1—21:26), and other texts (Lk 24 and Acts 1; Lk 9 and Acts 1). The remaining chapters deal with the patterns in the light of the Lukan milieu, Lukan *Heilsgeschichte* and the patterns of Lk-Acts, the patterns and Lukan Christology, and the patterns and the genre of Lk-Acts. Talbert, who is professor of religion at Wake Forest University, concludes that Luke has combined a literary model (i.e. he made a preliminary sketch of the whole project, then worked out the details) and a pastoral model (i.e. his composition was in response to the church's experiences).

A. A. TAVARES, *Da Mariologia à Cristologia (Mt. 1,25)* (Lisbon: Universidade Católica Portuguesa, 1972, paper), 231 pp. Bibliography. Indexed.

Though the immediate object of this monograph is Mt 1:25, it is in fact a study of the whole question of the virginity of Mary, both in the patristic interpretation of this text and in contemporary exegesis. The first part, dealing with the patristic tradition, discusses the verse in the first three centuries and then examines the different interpretations of *ouk eginōskēn autēn*, *heōs*, *prōtotokos*, and *ekalesen to onoma autou Iēsoun*. In the second part, on recent exegetical contributions, T deals with the literary structure of the text (the genealogy in 1:1-17 and redactional problems in 1:18-25), literary genre, and the doctrinal synthesis of the virginal conception and the imposition of the name. The general conclusion is that patristic tradition and contemporary exegesis, rather than being contradictory, are complementary to each other.

D. G. VANDERLIP, *Christianity according to John* (Philadelphia: Westminster, 1975, \$8.50), 224 pp. Bibliography. Indexed. LCN: 74-34585. ISBN: 0-664-20737-5.

Written to provide a deeper understanding of the background and thought of the Fourth Gospel, this study has chapters on the message of Jn for our world, life, Jesus as the Word, other titles for Jesus, the children of God, belief, knowledge, love, light and darkness, truth, the spirit of truth, and history and interpretation. Vanderlip, who is James A. Maxwell Professor of the English Bible at Eastern Baptist Theological Seminary in Philadelphia, maintains that Jn preserves a historical tradition independent of but parallel to that reflected in the Synoptic

Gospels, and that in the miracles and discourses of the Fourth Gospel there is a historical kernel around which the theological exposition has been built.

A. A. VAN RULER, *Marcus 14. Vs. 1-41* (Kampen: Kok, 1971, paper 9.75 gld.), 139 pp. ISBN: 90-242-2686-4.

Texts of the author's meditations prepared for delivery over the radio. Beginning from a biblical verse or two, the meditations cover roughly three to five pages each. They are arranged according to the order of the Markan text, though they were not delivered in that sequence. A second volume treating more passages from Mk 14 and others from Mk 15—16 is in preparation.

Das Vaterunser. Gemeinsames im Beten von Juden und Christen, ed. M. Brocke et al., Veröffentlichungen der Stiftung Oratio Dominica (Freiburg—Vienna: Herder, 1974, paper DM 28), 285 pp. ISBN: 3-451-17079-X.

After W. Strolz's review of modern interpretations of the Lord's Prayer, there are discussions about the "faith-worlds" of the prayer: the most important Jewish prayers (J. J. Petuchowski, P. Navè, J. Barta, Petuchowski, B. Graubard, S. Lauer), OT faith and worship (A. Deissler), and Greek antiquity (Lauer). The four studies on the NT and Christianity deal with these topics: the Lord's Prayer as a prayer for Jews and Christians (A. Vögtle), other prayers of Jesus (C. A. Rijk), Jesus' prayer in Gethsemane as witness to his humanity (J. Oesterreicher), and the Lord's Prayer in pastoral practice (J. Bommer). The articles were prepared for an international symposium held in Freiburg in 1973.

A. VÖGTLE AND R. PESCH, *Wie kam es zum Osterglauben?* (Düsseldorf: Patmos, 1975, paper), 184 pp. ISBN: 3-491-77563-9.

Vögtle has revised his four-part article on the genesis of faith in the resurrection that was published in *BibLeb* [§§ 19-514, 917]. Among the additions made in this version are discussions of *ōphthē* in 1 Cor 15 as "he let himself be seen," the significance of Paul's witness, and the thesis of the early discovery of Jesus' open and empty tomb. Then Pesch, who was once Vögtle's assistant and is the author of an article in *TheolQuart* [§ 18-823] on the same topic, deals with Vögtle's views, with special attention to *ōphthē* plus the dative, the understanding of Jesus' execution on the cross, the meaning of Easter faith, and W. Breuning's [§ 19-503] views on Jesus' active pro-existence. Vögtle is professor of NT literature and exegesis at Freiburg, and Pesch is professor of biblical studies in the religion department at the Johann Wolfgang Goethe-Universität in Frankfurt.

EPISTLES—REVELATION

W. BARCLAY, *The Mind of St Paul* [1958] (New York: Harper & Row, 1975, paper \$2.95), 256 pp. LCN: 75-9310. ISBN: 0-06-060471-9.

Unaltered paperback edition. The author has "gone direct to the Pauline letters to find out what Paul said and thought on certain great subjects." After situating Paul with respect to Judaism and Hellenism, B deals with Paul's views on God (three chapters), Jesus Christ (six chapters), faith, grace, the Holy Spirit, sin, the flesh, the second coming, and the church. All but two chapters originally appeared in a series of articles for *The British Weekly*.

C. E. B. CRANFIELD, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 1: *Introduction and Commentary on Romans I-VIII*, International Critical Commentary (Edinburgh: Clark, 1975, £7), xxvii and 444 pp. Bibliography. ISBN: 0-567-05040-8.

Replacing the 5th edition (1902) of the commentary by W. Sanday and A. C. Headlam (1st ed., 1895), this volume marks the first appearance of a contribution to the series since the work of J. A. Montgomery and H. S. Gehman on the books of Kings in 1951. The publishers and general editors (J. A. Emerton and

Cranfield) have planned both to commission commentaries on those books of the Bible that have never appeared in the series and to replace some of the older volumes. The introduction to Romans discusses authenticity and integrity, date and place of writing, the church in Rome, occasion and purpose, language and style, structure, and history of exegesis. In the main part C presents his own pericope-by-pericope English translation and comments on Rom 1—8 according to this pattern: superscription, address, and salutation (1:1-7); Paul and the Roman church (1:8-16a); the theme of the epistle (1:16b-17); the revelation of the righteousness that is from God by faith alone—"he who is righteous by faith alone" expounded (1:18—4:25); and the life promised for those who are righteous by faith—"shall live" expounded (5:1—8:39). Cranfield is reader in theology at the University of Durham.

J. L. CUNCHILLOS, *La Bible. Première lecture de saint Paul*, Le Point théologique 13 (Paris: Beauchesne, 1975, paper 27 F), 126 pp.

After presenting historical background necessary for understanding Paul's epistles, the author offers an almost word-by-word analysis of 1 Thessalonians. Then 1 Corinthians, Galatians, and Romans are commented upon in a more general way. The issues of wisdom, marriage, and resurrection are given special attention in the treatment of 1 Corinthians. A section on the contemporary relevance of Paul concludes the volume. There is a preface by G. Hourdin. Cunchillos has already contributed a similar volume on the OT to the series and plans another on the OT.

J. ELLUL, *L'Apocalypse. Architecture en mouvement* (Paris: Desclée, 1975, paper), 274 pp. ISBN: 2-7189-0047-4.

Concerned especially with the movement and structure of thought in Revelation, the author first places the book in its historical setting and discusses its relation to prophecy. Then, after remarks on Revelation's general structure, there are chapters on the keystone of the book (8:1—14:5), the immolated Lamb and the glorious Lord, the church and its Lord (2—4), the revelation of history (5—7), the judgment (14:6—20:15), the new creation (21:1—22:5), and praises and doxologies. By way of conclusion, Ellul remarks that the central message of Revelation is that "all is grace."

M. GALIZZI, *Una chiesa giovane. Le due lettere di Paolo ai Tessalonicesi*, Commenti al Nuovo Testamento (Turin-Leumann: Elle Di Ci, 1973, paper 900 L), 111 pp., map; *Un grido do libertà. Lettera di Paolo ai Romani (vol. I)*, 142 pp.; *La storia ha un senso. Lettera di Paolo ai Romani (vol. II)*, (1974, paper 1,000 L each), 126 pp., map.

The main parts of these three booklets consist of pericope-by-pericope Italian translations of 1—2 Thes, Rom 1—8, and Rom 9—16 respectively, along with expositions of the individual texts. In addition to the brief introductions to 1—2 Thes, there is a concluding chapter on the young church at Thessalonica as a community of faith and example of virtue. After introductory remarks, the expositions in the two volumes on Romans are presented according to this general pattern: the key to the letter (1:1-17), all men in need of the Lord Jesus (1:18—4:25), the Christian as the man open to the future (5—8), God's action in history (9—11), Christian involvement in history (12:1—15:13), and the "when, where, and why" of Paul's writing (15:14—16:27).

H. GOLLINGER, *Die Kirche in der Bewährung. Eine Einführung in die Offenbarung des Johannes*, Der Christ in der Welt. Eine Enzyklopädie, VI. Reihe, Band 13 (Aschaffenburg: Pattloch, 1973, paper DM 6.50), 107 pp. Bibliography. ISBN: 3-557-94154-X.

Introductory remarks on Revelation as a whole are followed by a pericope-by-pericope exposition presented according to this pattern: foreword and inaugural vision (1:1-20), the seven letters to the communities in Asia Minor (2:1—3:22).

the throne-vision (4:1-11), the seal-vision (5:1—8:1), the trumpets-vision (8:2—11:14), the introduction to the eschatological battle between God and Satan (11:15—14:20), the bowls-vision (15:1—16:21), the final judgment (17:1—20:15), the new heaven and the new earth (21:1—22:5), and the conclusion (22:6-21). Gollinger, the author of *Das "Grosse Zeichen" von Apokalypse 12* (1971), concludes with observations on the relevance of Revelation for the church of the 20th century.

N. HUGEDÉ, *L'épître aux Éphésiens* (Geneva: Labor et Fides, 1974, paper 57.90 Sw. fr.), 247 pp. LCN: 75-501232.

The author of a commentary on Colossians (1968) that is similar in style and format to this one considers Ephesians as a circular letter written shortly after the events that inspired Paul to write Colossians. Ephesians is seen as addressed to all the churches of Asia in order to warn them against heresies. The arguments against Pauline authenticity are weighed and found wanting. The main part of the volume consists of a pericope-by-pericope French translation, a detailed commentary, and notes at the foot of the pages. By way of conclusion, Hugedé characterizes Ephesians as a witness to Paul's transition from a polemical tone to that of a theologian.

D. W. KEMMLER, *Faith and Human Reason. A Study of Paul's Method of Preaching as Illustrated by 1-2 Thessalonians and Acts 17, 2-4*, Supplements to Novum Testamentum, vol. XL (Leiden: Brill, 1975, 74 gld.), xii and 225 pp. Bibliography. ISBN: 90-04-04209-1.

Originally prepared as a doctoral dissertation under the direction of C. F. D. Moule and presented to the University of Cambridge in 1973, this study is concerned with the role that human reason played in Paul's preaching and with the significance that he attached to it. After discussing Paul's argument from Scripture and the persuading of his Thessalonian hearers in Acts 17:2-4, the author concludes that, for Luke, Paul's use of human reason is an effort demanded by the nature of that which his preaching serves—the identification of Christ and the hearer. The investigation of the theme in the Thessalonian correspondence (especially in 1 Thes 1:5; 2:2-3; 2 Thes 2:2; 2:13-15) leads K to observe that Paul in no way depreciates his *logos* and that he was concerned in his preaching to anchor the gospel in the *nous* of the Thessalonians.

R. KIEFFER, *Le primat de l'amour. Commentaire épistémologique de 1 Corinthiens 13*, Lectio Divina 85 (Paris: Cerf, 1975, paper 26 F), 122 pp.

Kieffer, who is professor of NT exegesis at the University of Lund and the author of *Essais de méthodologie néotestamentaire* (1972), first presents a "philological and linguistic reading" of 1 Cor 13 with special emphasis on textual criticism, the context of the passage within 1 Cor, the structure of the passage as a whole, and its details (including K's French translation and a verse-by-verse commentary). After a chapter on the aporias encountered in any interpretation of the text, the passage is re-read with respect to both the codes implicit in its language and also personal experience and human values. By way of conclusion and as a way of communicating the spirit of the text, K has set the passage to music.

J. LINDEMANN, *Die Aufhebung der Zeit. Geschichtsverständnis und Eschatologie im Epheserbrief*, Studien zum Neuen Testament, Band 12 (Gütersloh: Mohn, 1975, paper DM 52), 288 pp. Bibliography. Indexed. ISBN: 3-579-04447.

A slightly revised version of a doctoral dissertation directed by H. Conzelmann and presented to the theological faculty at Göttingen in 1973, this study attempts to show how Ephesians represents a post-Pauline Christianity that tried to withdraw from the problems of the present to such an extent that its stance bordered on the ideological. After introductory remarks, there are major chapters on the

theological assumptions of Eph within the context of the NT, its *Weltbild* as regards space and time, the relation of the past and the present, the understanding of the future, and the understanding of time. Lindemann concludes that in Eph a sharp distinction between history and eschatology is not possible and that past, present, and future constitute a temporal unity.

A. MADDALENA, *La lettera ai Romani*, vol. 2: *Il vangelo della grazia* (Bologna: Pàtron, 1975, paper 5,600 L), 318 pp. Indexed.

This exposition of Rom 5—16 follows the pattern established in the previous volume [NTA 19, p. 395]: a pericope-by-pericope presentation of the text in Italian along with detailed analyses of the individual passages. The material is divided into "the gospel of Christ" (Rom 5—8) and "the church of Christ" (Rom 9—16). Maddalena, who is professor of Greek literature at the University of Turin and co-director of *Rivista di Filologia e Istruzione Classica*, places special emphasis on the good news about the God-man who died upon the cross but lives forever and on the absolute newness of the spiritual church of Christ.

A. MAILLOT, *Aux Philippiens d'aujourd'hui* (Geneva: Labor et Fides, 1974, paper 21 Sw. fr.), 149 pp. LCN: 75-501133.

In his introduction the author states that Philippians was undoubtedly composed in its entirety by Paul and forms a single block, even if it has been edited two or three times. The letter is concerned with the problem of succession, i.e. how the Philippian community is to be directed in the apostle's absence. The main part of the book presents a pericope-by-pericope French translation, brief explanatory notes, and explications of the texts. Maillot is particularly interested in the relevance of the letter for readers today.

J. MURPHY-O'CONNOR, O.P., *L'existence chrétienne selon saint Paul*, *Lectio Divina* 80 (Paris: Cerf, 1974, paper 31 F), 210 pp. Indexed.

The book is an attempt to answer the question, What value does Paul attach to the moral imperatives in his epistles? It deals with all the epistles except Ephesians and the Pastorals. The first four chapters treat man the creature and the Pauline contrasts of old/new, psychic/spiritual, spiritual/carnal, inner/outer; lost man, sin, and alienation; being with others and liberty; and man in tension (the reason for moral imperatives, obedience to God's will, and the law of Christ). The last two chapters discuss the wisdom of humanity (the OT, the teaching of Jesus, Hellenism) and the Christian response (the social dimension, the renewal of spirit, love and knowledge). This last chapter concludes with a model of Christian decision as seen in Phil 1:20-25.

E. SCHICK, *Die Wahrheit siegt durch die Liebe. Priesterliche Existenz nach dem zweiten Korintherbrief* (Stuttgart: Katholisches Bibelwerk, 1975, paper DM 22), 190 pp. ISBN: 3-460-31021-9.

Schick, who is bishop of Fulda, considers Paul's understanding of apostleship as seen in 2 Corinthians an essential element for any biblical theology of ministry in the church. After introductory remarks on the epistle as a whole, there is a pericope-by-pericope exposition of the text presented according to this pattern: introduction (1:1-11), the justification of the apostle and the greatness of the apostolic office (1:12—7:16), the collection for Jerusalem (8:1—9:15), the apostle's settling of accounts with his opponents (10:1—12:19), and the ending (12:20—13:13).

J. H. SCHÜTZ, *Paul and the Anatomy of Apostolic Authority*, Society for New Testament Studies Monograph Series 26 (New York: Cambridge University Press, 1975, \$23.50), xii and 307 pp. Bibliography. Indexed. LCN: 74-76573. ISBN: 0-521-20464-x.

After distinguishing authority from legitimacy ("the formalization of authority")

and reviewing recent scholarship on apostolic authority, the study focuses on the apostle's task of preaching the gospel and discusses the problem of that gospel's content. Then 1 Cor 15; Gal 1—2; Phil 1:15-16; 2 Cor 2:14—7:4; 10—13; 1 Cor 1:10—4:21 are examined as preparation for chapters on the rhetoric and sociology of apostolic authority. Schütz, who is now professor and chairman of the department of religion at the University of North Carolina at Chapel Hill, concludes that Paul's authority had its starting point in his call to preach the gospel and to subject all, including himself, to the power of God. Parts of S's Yale doctoral dissertation (directed by P. W. Meyer) have been incorporated into this book.

L. SONNENFELD, *Essere Chiesa oggi. Esperienze alla luce della lettera agli Efesini*, Studi e ricerche Almo Collegio Capranica Roma (Rome: Città Nuova Editrice, 1974, paper 2,200 L), 184 pp. Bibliography.

A series of reflections on the new life in Christ in Ephesians. Much of it is based on the exegetical work of H. Schlier and M. Zerwick. The key to Eph is seen as the revelation of God in Christ. In a prefatory chapter Paul's attitude to this mystery is analyzed. Then, in the three principal chapters, the existence "in enmity," the life in Christ (access to the Father; existence in truth, in peace, and in love), and that which is pleasing to the Lord (a worthy life, self-renewal, imitating God, and the praise of his glory) are discussed with an analysis of the basic concepts involved and an exegesis of the relevant passages in Eph. The concluding section of the book applies all this to our own situation: the possibility of a vital presence in today's world, the responsibility we have before God and toward fellow men, and our own attitude to the mystery revealed in Christ.

J. S. STEWART, *A Man in Christ. The Vital Elements of St. Paul's Religion* (Grand Rapids: Baker, 1975, paper \$3.95), xv and 332 pp. Indexed. ISBN: 0-8010-8045-2.

Unaltered reprint. Based on a course of lectures delivered in Edinburgh, this volume begins by distinguishing Paul from Paulinism and by locating Paul in his history-of-religions context. Then there are chapters on Paul's disillusionment with legalism and his discovery of Jesus as alive, Paul's mysticism and morality, his understanding of reconciliation and justification, and the relation between the historic Jesus and the exalted Christ. Stewart, who is now professor emeritus of the University of Edinburgh, aims to express his views not only to students of Paul but also to those who seek "a surer grip of the centralities of the faith and a deepening of their own spiritual life."

A. SUHL, *Paulus und seine Briefe. Ein Beitrag zur paulinischen Chronologie*, Studien zum Neuen Testament 11 (Gütersloh: Mohn, 1975, paper DM 68), 380 pp. Bibliography. Indexed. ISBN: 3-579-04450-8.

A revised version of a *Habilitationsschrift* presented to the Evangelical theological faculty at Münster in 1968, this volume studies Pauline chronology primarily in the light of the data within Paul's genuine letters (Rom, 1—2 Cor, Gal, Phil, [Col], 1 Thes, Phlm) and uses information from Acts only selectively. First, Paul's activities prior to the episode at Antioch are examined, with special emphasis on Gal 1:13—2:14. Then, the journeys of Paul and his co-workers after the episode at Antioch are investigated according to this pattern: the first mission to Greece, the stay in Ephesus, and the collection journey. The final section develops both a relative and an absolute chronology of Paul's life subsequent to his conversion. Suhl's doctoral dissertation was published as *Die Funktion der alttestamentlichen Zitate und Anspielungen im Markusevangelium* (1965).

P. VON DER OSTEN-SACKEN, *Römer 8 als Beispiel paulinischer Soteriologie*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 112 (Göttingen: Vandenhoeck & Ruprecht, 1975, cloth DM 74, paper DM 68), 339 pp. Bibliography. Indexed. ISBN: 3-525-53266-0.

A slightly revised version of the author's *Habilitationsschrift* presented to the

Evangelical theological faculty at Göttingen in 1973, this study begins with a form- and tradition-critical analysis of Rom 8 in the hope of determining where Paul depends on tradition and where he is making his own contribution. The second major part deals with the significance of Rom 5—7 for the interpretation of chap. 8, while the third part presents a detailed analysis of the content of Rom 8 with excursuses on other Pauline soteriological texts. The author, whose doctoral dissertation was *Gott und Belial* (1967), concludes that pneumatology is to be seen as part of Paul's Christologically grounded doctrine of justification and that soteriology forms a unity with Christology, pneumatology, and eschatology.

R. A. WARD, *Commentary on 1 & 2 Timothy & Titus* (Waco, TX: Word, 1974, \$7.95), 284 pp. Bibliography. LCN: 74-82661.

In his brief introduction to the Pastorals in general, W concludes that the "traditional view which accepts their authenticity has not been proved to be wrong, and until other theories have been shown to be superior in their explanation of all the facts we can regard Paul as the ultimate author." For each epistle there is an introduction discussing date and theology, an outline of content, and a verse-by-verse exposition based on the RSV (with reference to the Greek and other translations where necessary). In format and style, this volume is similar to W's *Commentary on 1 & 2 Thessalonians* (1973).

B. WILKE, *Der Philipperbrief im Religionsunterricht der öffentlichen Schulen*, Europäische Hochschulschriften, Reihe XXIII: Theologie, Bd. 21 (Bern: H. Lang, 1973, paper 42 Sw. fr.; Frankfurt: P. Lang), vii and 418 pp. Bibliography. ISBN: 3-261-00887-3.

Originally presented as a doctoral dissertation to the department of religious studies of the Johann-Wolfgang-Goethe-Universität at Frankfurt in 1972, this volume begins by assessing the present state of religious education, exploring the pedagogical and theological foundations of religious education, and insisting on the role of dialogue in that process. Then some of the principles discussed in the first part are illustrated with a consideration of Paul's way of dealing with the Philippians. This second section consists of general remarks about Paul, an exegetical commentary on Philippians, and W's own translation of the letter. The third part deals with planning secondary-school courses that focus on Philippians and its theme of "lived Christian experience."

BIBLICAL THEOLOGY

W. BEINERT, *Christus und der Kosmos. Perspektiven zu einer Theologie der Schöpfung*, Theologisches Seminar (Freiburg—Vienna: Herder, 1974, paper DM 14.80), 128 pp. Bibliography. Indexed. ISBN: 3-451-16977-0.

This study of the theme of creation is especially interested in the role attributed to Christ in the process. After a sketch of OT views of creation, the NT teaching on the topic (with special emphasis on Col 1:15-20; Eph 1:3-10; Heb 1:10-12; Jn 1:1-4) is examined. The other two major chapters deal with creation according to Christian tradition and with its relevance for understanding the Trinity, Christology, the world, and eschatology. Beinert is professor of dogmatics and history of dogma at the Ruhr-Universität in Bochum.

J. W. BOYD, *Satan and Māra. Christian and Buddhist Symbols of Evil*, Studies in the History of Religions (Supplements to Numen) XXVII (Leiden: Brill, 1975, 54 gld.), xi and 188 pp. Bibliography. Indexed. ISBN: 90-04-04173-7.

An historical analysis of the Satan and Māra mythologies of evil as they appear in selected Greek and Pali-Sanskrit texts from ca. 100 B.C. to ca. A.D. 350. On the Christian side, the NT and Apostolic Fathers are emphasized. The analysis of the Christian and Buddhist texts (parts I and II respectively) aims at deriving a general portrait of the activities, nature, and power of Satan and Māra. Part

III sketches an interpretive comparison of the experimental meaning of these mythologies. Boyd concludes that whereas evil was understood by early Christians as a power external and hostile to man and ultimately derived from Satan, the Buddhists tended to treat evil as intrinsic and multifaceted.

H. BURKHARDT, *Das biblische Zeugnis von der Wiedergeburt*, Theologie und Dienst 5 (Giessen: Brunnen, 1974, paper), 47 pp. ISBN: 3-7655-032301.

After considering the problems encountered today in understanding the term "rebirth" (especially with its connotations of "holy egoism" and Pharisaism), the author first examines the concept as it appears in the NT (with specific reference to Tit 3:3-7; Jn 3:1-16; and Gal 4:1-7) and then draws attention to four of its essential aspects: the activity of God alone, the newness of life, the historical character of the new life, and the Christian's personal relationship with God. Chapters on rebirth in God's saving plan and on how one recognizes the reborn are also included.

P. A. H. DE BOER, *Fatherhood and Motherhood in Israelite and Judean Piety* (Leiden: Brill, 1974, plastic 18 gld.), ix and 57 pp. Indexed. ISBN: 90-04-04159-1.

A revised version of the Haskell Lectures delivered at Oberlin College in Ohio in 1974, this study presents major chapters on the family, the father-God, the mother-Goddess, and God as father and mother. Texts from the OT, NT, and Jewish writings are examined. The author concludes that father and mother as titles for God are less frequent than might be supposed. Their most striking features are these: (1) The divine twofold unity is worshipped as the origin of life and the only salvation in times of disaster. (2) No emphasis is placed on begetting or sexuality. (3) The bellicose character of the female deity is not opposed to her fertility. (4) God gives fertility as well as other blessings. (5) There is a prophetic emphasis on leaving one's own family and passing into a new, spiritual relationship.

A. DEISSLER, *Ich bin dein Gott der dich befreit hat. Wege zur Meditation über das Zehngebot* (Freiburg—Vienna: Herder, 1975, paper DM 11.80), 144 pp. ISBN: 3-451-17187-2.

After addressing the question of what it is to meditate biblically, this booklet discusses the conflicts about the Decalogue in modern thought, its important role in the NT, its origin and age, its covenantal context, and its character as "good news." Then each of the commandments is studied in its historical and biblical-theological context; reflections on the commandment's relevance for Christian living are also presented. A section on freedom and law concludes the volume. Deissler is professor of OT exegesis and literature at the University of Freiburg.

J.-M. DUFORT, S.J., *À la rencontre du Christ Jésus. Précis d'Eschatologie chrétienne*, Hier aujourd'hui 15 (Paris: Desclée, 1974, paper; Montreal: Bellarmin), 250 pp. Bibliography. Indexed.

After introductory observations on the philosophical and theological dimensions of eschatology, this study presents chapters on the end of time, the mystery of death, encountering God in Christ, the painful preparation of man for glory, the eternal separation of man and God, the return of Christ and the hope of the church, and rising in Christ. These topics are treated in the light of Scripture, history, and systematic theology. Dufort, who is professor in the department of theology at the University of Quebec in Trois-Rivières, concludes with an epilogue on eschatology and Christian involvement.

J. D. G. DUNN, *Jesus and the Spirit. A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*, New Testament Library (London: SCM, 1975, £9.50), xii and 515 pp. Bibliography. Indexed.

Designed as a sequel to the author's *Baptism in the Holy Spirit* (1970), this

study is concerned with the religious experiences of Jesus and of first-generation Christianity. A discussion of Jesus' experience of God in terms of sonship and Spirit leads D to conclude that Jesus was a charismatic in that he manifested authority by virtue of the Spirit/power of God upon him. Then, the accounts of the resurrection appearances and of Pentecost are examined, and the attempt is made to uncover the vitality of the earliest Christian communities by penetrating through the narratives of Acts. Finally, D treats Paul's understanding of charism and charismata, his concept of the charismatic community as the body of Christ, and his understanding of the distinctiveness of Christian experience as experience of Christ. After a glance at second-generation Christianity (Col-Eph, the Pastorals, Jn), the author, who is lecturer in NT theology in the department of theology at Nottingham University, concludes that "the distinctive essence of Christian experience lies in the relation between Jesus and the Spirit."

G. EBELING, *Wort und Glaube, Dritter Band: Beiträge zur Fundamentaltheologie, Soteriologie und Ekklesiologie* (Tübingen: Mohr-Siebeck, 1975, DM 89), xiv and 647 pp. Indexed. ISBN: 3-16-136812-6.

The first two volumes of E's collected writings were described in *NTA* 5, p. 249 and 14, p. 237 respectively. The articles in this volume are grouped under these headings: fundamental theology (eight items), soteriology (fourteen items), and ecclesiology (ten items). Among the major topics treated are the role of experience in theology, Luther and the beginning of the modern age, the problem of evil, belief in Jesus Christ, prayer, eschatology, the theologian's task within the church, and the church and politics. Systematic theology and history are E's main concerns in these essays, though NT data is often cited. More than a third of the volume is devoted to previously unpublished material.

I. FETSCHER AND M. MACHOVEC (ED.), *Marxisten und die Sache Jesu*, Systematische Beiträge, Nr. 14 (Munich: Kaiser, 1974, paper DM 15; Mainz: Grünewald), 115 pp. ISBN: 3-459-00983-7 (Kaiser), 3-7867-0468-6 (Grünewald).

Eight essays on the Marxist evaluation of Jesus: Fetscher on Marxists and the *Sache Jesu* today and in the future, L. Lombardo-Radice on the Son of Man, R. Garaudy on faith and revolution, L. Kofler on Jesus and powerlessness, K. Farnier on Jesus as an incendiary and Christ as a fire-extinguisher, L. Kolakowski on Jesus Christ as prophet and reformer, Machovec on the *Sache Jesu* and Marxist self-reflection, and B. Bošnjak on the meaning of the dilemma between Jesus and Marx. Fetscher is professor of political science at the University of Frankfurt, and Machovec was professor of philosophy at Prague until 1969.

J. FINKENZELLER, *Von der Botschaft Jesu zur Kirche Christi. Zweifel—Fragen—Probleme—Antworten* (Munich: Don Bosco, 1974, paper DM 14.80), 159 pp. ISBN: 3-7698-0218-7.

The author, who is professor of dogmatics and history of dogma on the Catholic theological faculty at Munich, is especially concerned with issues such as whether the church is necessary, whether Jesus founded a church, and whether salvation is bound to external signs. After introductory remarks on gaining access to Jesus' teaching, there are major sections on Jesus' proclamation of the kingdom of God, Jesus and the church, the church and sacraments, and office and community in the church's saving mission.

J. FITZER, *Möhler and Baur in Controversy, 1832-38: Romantic-Idealist Assessment of the Reformation and Counter-Reformation*, AAR Studies in Religion 7 (Tallahassee: American Academy of Religion, 1974, paper \$4.20), 116 pp. LCN: 74-77619. ISBN: 0-88420-111-2.

A shortened version of a doctoral dissertation directed by B. A. Gerrish and presented to the University of Chicago in 1970, this study begins by describing the intellectual development of F. C. Baur and J. A. Möhler up to 1832 and then

examines in detail the most important sections of Möhler's *Symbolik* and Baur's *Gegensatz* as well as other relevant documents. While the author awards a prize neither to Möhler nor to Baur, he considers both Möhler's stress on living tradition and Baur's insistence on a rational reading of history to be significant for an ecumenically inspired historical theology today. Fitzner has been a member of the theological faculty of St. John's University in New York since 1970. The book is distributed by the Scholars Press of Missoula, MT.

M. GREEN, *I Believe in the Holy Spirit* (Grand Rapids: Eerdmans, 1975, paper \$2.95), 223 pp. Bibliography. LCN: 74-32121. ISBN: 0-8028-1609-6.

This volume inaugurates the "I Believe" series, which aims to take a fresh look at controversial areas of Christian faith and is under G's general editorship. It begins with a chapter on the meaning of the "Holy Spirit" and then traces the notion through the OT, the ministry of Jesus, and the NT writings. Chapters on the Spirit in mission, in the individual, and in the church are followed by discussions of the Spirit's baptism, the Spirit's fullness, and the Spirit's gifts. Green, who teaches at St. John's College in Nottingham and is also the author of *Evangelism in the Early Church* (1970), concludes with an assessment of the contemporary charismatic movement.

J. GUILLET, S.J., *The Religious Experience of Jesus and His Disciples*, trans. M. I. Richards, S.N.J.M., Religious Experience Series, vol. 9 (St. Meinrad, IN: Abbey, 1975, paper \$2.95), viii and 75 pp. Bibliography. LCN: 75-210. ISBN: 0-87029-044-4.

A translation of the article "Jésus," which first appeared in 1973 in the *Dictionnaire de Spiritualité*, vol. 8, cols. 1065-1109. The study explores the meaning of the lived "spiritual" experience of Jesus for the Christian, the possibility we have of discovering it, and the relationship of the lived experience of Jesus to that of the Christian. These matters are taken up in major sections devoted to Acts, Paul, the Synoptic Gospels, and Jn. By way of conclusion, the author distinguishes five typical positions regarding the link between the believer's experience and Jesus' experience: immediate contact, unbridgeable gap, identity within difference, revelation within mystery, and Jesus' experience as theophany.

H. HAAG, *Teufelsglaube* (Tübingen: Katzmann, 1974, DM 56), 544 pp. Bibliography. Indexed. ISBN: 3-7805-0329-8.

The first part of this study deals with belief in the devil as witnessed in systematic theology, catechisms, prayer and liturgy, and official Catholic teaching. Then, after a treatment of demons and Satan in the OT (with a chapter on the Pseudepigrapha), a discussion of Satan and evil in the NT is presented under these headings: Jesus and the reality of evil, evil in the understanding of the Synoptics, the satanology and demonology of the Pauline letters, the satanology of the Johannine writings, and the satanology of the late NT writings. The last part deals with the historical effects of belief in the devil: possession, hexes, anti-Semitism, and Satanism. M. Limbeck wrote the entire section on Satan and evil in the NT. In the other sections K. Elliger and B. Lang contributed chapters, and the book as a whole was edited by W. Elliger. The authors conclude that belief in the devil is neither useful nor necessary for a Christian explanation of evil in the world.

M. HENGEL, *Christus und die Macht. Die Macht Christi und die Ohnmacht der Christen. Zur Problematik einer "Politischen Theologie" in der Geschichte der Kirche*. (Stuttgart: Calwer, 1974, paper DM 9.80), 77 pp. Bibliography. ISBN: 3-7668-0442-1.

The major topics treated in this study are the history-of-religions problem of power, political religion in antiquity, theocracy and ancient Judaism, Jesus of Nazareth and the powers of his time, the power and powerlessness of the early

church, the power of the state and the authority of the Christian community, the way to the imperial church, and the two kingdoms or the lordship of Christ. Hengel, who is also the author of *Gewalt und Gewaltlosigkeit* (1971) and *Eigentum und Reichtum in der frühen Kirche* (1973), concludes (among other things) that Jesus' power flows from his proclamation of God's lordship over man and stands irreconcilably opposed to any metaphysical explanation of political power and even to a legal theocracy.

M. HENGEL, *Property and Riches in the Early Church. Aspects of a Social History of Early Christianity*, trans. J. Bowden (Philadelphia: Fortress, 1974, paper \$2.95), viii and 96 pp. Bibliography. ISBN: 0-8006-1201-9.

A translation of *Eigentum und Reichtum in der frühen Kirche* [NTA 18, p. 395]. A much abbreviated version appeared in *EvangKomm* [§ 18-294].

M. HENGEL, *Der Sohn Gottes. Die Entstehung der Christologie und die jüdisch-hellenistische Religionsgeschichte* (Tübingen: Mohr, 1975, paper DM 19.80), 144 pp. ISBN: 3-16-136741-3.

Based on the author's inaugural lecture given at Tübingen in 1973, this booklet explores the process by which within approximately twenty years a man who had been executed in a shameful way came to be seen as the Son of God (cf. Phil 2:6-11). After examining the Christology of the genuine Pauline epistles, H deals with the thesis of the history-of-religions school that the title "Son of God" as applied to Jesus represents a syncretistic paganizing of primitive Christianity. Then, there are sections on "Son of God" in Hellenistic and Jewish religious movements, the problem of the origin of earliest Christianity, and the Son as the crucified and exalted one in Hebrews. The final chapter attempts to articulate the meaning of "Son of God" in comparison with other mediator- or redeemer-figures of the period.

P. HOFFMANN AND V. EID, *Jesus von Nazareth und eine christliche Moral. Sittliche Perspektiven der Verkündigung Jesu*, Quaestiones Disputatae 66 (Freiburg: Herder, 1975, paper DM 31), 259 pp. Bibliography. ISBN: 3-451-02066-1.

After an introductory chapter on the significance of Jesus' ethical perspectives for the moral attitudes of the Christian communities, the first major part of this book deals with Jesus' preaching of the kingdom as the basic presupposition of a Christian morality and with the founding of a new ethic on the antitheses of the Sermon on the Mount. The second part, which discusses the relevance of Jesus' perspectives for Christian practice, treats as examples the prohibition against divorce as well as the commands to love one's enemies and to renounce one's own prerogatives. The book grew out of an interdisciplinary collaboration by Hoffmann the exegete and Eid the moral theologian in an institute organized by the theological faculty at Bamberg in 1973. Both authors have contributed a section in each chapter in the two main parts.

P. K. JEWETT, *Man as Male and Female. A Study in Sexual Relationships from a Theological Point of View* (Grand Rapids: Eerdmans, 1975, paper \$2.95), 200 pp. Bibliography. Indexed. LCN: 74-32471. ISBN: 0-8028-1597-9.

After introductory remarks, the author, who is professor of systematic theology at Fuller Theological Seminary in Pasadena, discusses the theological options in respect to the sexual polarity of man's existence and investigates the view (especially K. Barth's) that emphasizes the male/female structure of man's existence as the meaning of *imago Dei*. The main part of the book examines those NT texts (e.g. 1 Cor 11:2-16; Eph 5:22-33) on which a hierarchical view of the man/woman relationship has been based in Christian theology, but J goes on to argue that a model of partnership seems more consistent with Jesus' teaching and actions regarding women and with the insights of Gen 2:18-23. An epilogue on the ontology of sex ("the eternal feminine") concludes the volume. There is a foreword by V. Mollenkott and an abstract of the book's argument.

B. KLAPPERT, *Die Auferweckung des Gekreuzigten. Der Ansatz der Christologie Karl Barths im Zusammenhang der Christologie der Gegenwart* (2nd ed.; Neukirchen-Vluyn: Neukirchener, 1974, paper DM 25), x and 424 pp. Bibliography. Indexed. ISBN: 3-7887-0429-2.

Originally presented as a doctoral dissertation (directed by W. Kreck) to the Evangelical theological faculty at Bonn in 1970 and first published in 1971, this study begins by discussing the place of the cross and resurrection in modern Christology (especially F. Gogarten, W. Pannenberg, W. Marxsen). Then, in treating the significance of the cross and resurrection in Barth's theology, three aspects are singled out for examination: person, action, and judgment. The third major part, which is entitled "the resurrection of the crucified one," deals with the place of Barth's Christology within modern theology. In this edition an index of proper names has been added and some corrections made.

W. KÜNNETH, *Fundamente des Glaubens. Biblische Lehre im Horizont des Zeitgeistes*, Glauben und Denken (Wuppertal: R. Brockhaus, 1975, paper DM 13.80), 212 pp. Bibliographies. Indexed. ISBN: 3-7974-0055-1.

Convinced that only biblical teaching with Christ as its foundation (1 Cor 3:11) can preserve individual Christians and the church from being tossed about in the welter of foreign and even anti-Christian doctrines of our age, the author examines these major topics: the challenge of faith (the crisis of human existence, the confusion of spirits, the answer of biblical teaching), the mystery of revelation (the reality of God, the revelatory witness of our age, access to biblical teaching), the focal points of Christ's reality (Son of God, the crucified one, the risen one), the reality of faith (the great turning-point, the role of the church), and the reality of the world in the perspective of revelation (the ambivalence of the world, responsibility for the world, the future of the world).

Leuenberg—Konkordie oder Diskordie? Ökumenische Kritik zur Konkordie reformatorischer Kirchen in Europa, ed. U. Asendorf and F. W. Künneth (Berlin/Schleswig-Holstein: Die Spur, 1974, paper), 367 pp. ISBN: 3-87126-204-8.

Thirty-two studies prepared for the 1972 Lund consultation regarding the Leuenberg agreement. The papers of most relevance to the NT field are those of O. Cullmann on ecumenism in the light of the biblical concept of charism, B. Reicke on righteousness in a soteriological perspective, and K. H. Rengstorf on the unity of the church according to Jn. The other articles deal with systematic theology (eight items), ecumenical questions (five items), letters and evaluations (twelve items), and the church (four items). A second volume will present the papers from the 1973 consultation.

I. H. MARSHALL, *Kept by the Power of God. A Study of Perseverance and Falling Away* [1969] (Minneapolis: Bethany Fellowship, 1975, paper \$4.95), 281 pp. Bibliography. Indexed. LCN: 74-23996. ISBN: 0-87123-304-5.

Based on the author's 1963 doctoral dissertation at the University of Aberdeen and revised for publication in 1969 in Great Britain, this study is concerned with the question of whether a person who has received salvation through faith in Jesus Christ can lose the divine gift and in the end fail to enter the heavenly kingdom of God. After introductory remarks and a treatment of the OT and Jewish background, there are chapters on the topic in the Synoptic Gospels, Acts, the epistles of Paul, the Pastorals, Hebrews, the catholic epistles, and the Johannine literature. Marshall, who is presently lecturer in NT exegesis at the University of Aberdeen, concludes that the NT "knows neither the rigid logic of Calvinism nor the 'casualness' of Arminianism but teaches us to put our trust in God." This edition has a foreword by C. H. Pinnock and a new preface by the author.

G. MARTELET, *L'au-delà retrouvé. Christologie des fins dernières* (Paris: Desclée, 1975, paper 25 F), 210 pp. ISBN: 2-7189-0043-1.

Maintaining that "the beyond" can be rediscovered now in the light of Jesus'

death and resurrection, the author deals with these topics under the heading "the mystery of Christ and our human condition": man and the drama of death, finitude and the incarnation, the anti-world of sin and Christ's redemptive death, and Christology and anthropology. Then, under "our death in the risen one," he discusses the road to Damascus, man's death and the purifying encounter with the risen Christ, the beatific vision and the glorious communion with God, general judgment and resurrection of the body, and the absurdity of hell. Martelet, who taught for many years on the Jesuit theological faculty at Lyon-Fourvière and is now connected with the Centre d'Études et de Recherches in Paris, concludes with observations on eschatology and the mystery of the Holy Spirit.

J. C. MEAGHER, *The Way of the Word. The Beginning and the Establishing of Christian Understanding* (New York: Seabury, 1975, \$9.50), v and 234 pp. Indexed. LCN: 75-4881. ISBN: 0-8164-0270-1.

This book wrestles with some of the issues raised by W. Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) and focuses on "how earliest Christians thought they should go about making up their minds as to what belongs to Christian truth." There are major sections on Paul, Luke and the Synoptic Gospels, Acts, John, the Pauline school (Eph and Col, Pastorals), the Johannine school, and other NT evidence. Meagher, who is professor of English and theology as well as director of the Institute of Christian Thought at the University of St. Michael's College in Toronto, concludes by stressing the interrelationship between Christ and the *kairos* in NT thought.

P. S. MINEAR, *I Pledge Allegiance. Patriotism and the Bible* (Philadelphia: Geneva/Westminster, 1975, paper \$2.65), 141 pp. Bibliographies. LCN: 74-31489. ISBN: 0-664-24819-5.

Designed for use by groups of adults and older youth in the churches, this study-guide aims to help a Christian congregation in the USA to locate within itself those instances of loyalties to the nation that threaten its mission to the world. For each issue, there is a NT text, an exposition of that text, quotations from modern authors, a probing of problems, a rereading of the biblical text, and bibliographic suggestions. The issues discussed are civil religion and Christianity (Acts 10:1—11:18; 15:6-21), commemorating revolutions (Mt 23:23-39), insiders and outsiders (Lk 4:16-30), civil disobedience (1 Pet 3:8-18; 4:12-19), amnesty (Lk 7:36-50), segregation (Col 3:1-11), rich and poor nations (Jas 2:1-13), obsession with security (Heb 11:24-38; 12:1-3), and the struggle against invisible forces (1 Cor 2:6-8; 15:20-26).

M. RIESER, *Messianism and Epiphany: An Essay on the Origins of Christianity*, Philosophical Currents 9 (Amsterdam: Grüner, 1973, cloth 36 gld., paper 24 gld.), 98 pp. LCN: 73-88495. ISBN: 90-6032-023-9 (paper).

The author maintains that the Christian notion of salvation combined two different elements: the Jewish concept of the anointed king in eschatological conditions and the idea of a god incarnate in a man, i.e. an Epiphanes. The main part of the book interprets early Christian history (especially the NT period) in the light of this thesis. Rieser concludes that, while the Jews took the destruction of Jerusalem in A.D. 70 as clear proof that Jesus was not the genuine Messiah, Gentile Christians viewed it as just punishment for repudiating and killing the Christ.

L. SCANZONI AND N. HARDESTY, *All we're meant to be. A Biblical Approach to Women's Liberation* (Waco, TX: Word, 1974, \$6.95), 233 pp. Indexed. LCN: 74-78041.

Defining liberation for the Christian woman as a state of mind in which a person comes to view herself as Jesus Christ sees her, the authors first look at the biblical view of woman, in both the OT and the NT, and compare this with other ancient outlooks. The attitude of Jesus ("woman's best friend") and problem

passages like 1 Cor 14:34 and 1 Tim 2:11-12 are given special attention. The remainder of the book is devoted to working out the practical dimensions of a biblical view of woman in areas such as femininity and culture, marriage, motherhood, the single state, ministry in the church, and career. Both authors are freelance writers.

N. SCHOLL, *Tod und Leben. Biblische Perspektiven*, Reihe Spielraum, Nr. 20 (Munich: Pfeiffer, 1974, paper DM 15.80), 126 pp. Indexed. ISBN: 3-7904-0141-2.

In this treatment of death and life according to the Scriptures, the major issues treated are death and resurrection in the OT and NT, Jesus' death and resurrection as the beginning of new life, the function of the body, the judgment of man, the possibility of eternal destruction, perspectives from philosophy and the natural sciences, resurrection to a new humanity, the call to eternal life, and the new creation by God. The author, who is professor of Catholic theology and religious education at the Pädagogische Hochschule in Heidelberg, concludes that, according to the Bible, eternal life is God's free gift, not something owed to man because of his immortal nature.

E. SCHWEIZER AND A. DÍEZ MACHO, *La iglesia primitiva. Medio ambiente, organización y culto*, Biblioteca de Estudios Bíblicos 7 (Salamanca: Ediciones Sígueme, 1974, paper), 156 pp. Indexed. ISBN: 84-301-0613-8.

The three articles by Schweizer deal with the beginnings of the church, the Christian community in Syria, and cult in the NT and the present. They have been translated from German by J. Trebelle, though only the third had been published previously. The second half of the volume is devoted to Díez Macho's discussion of some important features of the Jewish environment in which Christianity was born. Among the topics treated are intertestamental literature, Judaeo-Christianity, apocalyptic, the Qumran scrolls, and the Palestinian Targum.

Die Vielen Namen Gottes, ed. M. Krauss and J. Lundbeck (Stuttgart: Steinkopf, 1974, DM 39), 364 pp. Indexed. ISBN: 3-7984-0291-4.

Twenty-eight studies prepared to mark the 60th birthday of G. Heinz-Mohr, who has been associated for many years with the Evangelische Akademie in Loccum. They are presented in this way: the names of the unnamable (five items), under the uncontrollable word (four items), unity in multiplicity (six items), believing with God (six items), and "always and everywhere" (seven items). F. Hahn's article on the many names of Jesus and G. Heintze's on the center of Scripture are most relevant to the NT field. There is a photograph of the honoree, a word of greeting by E. Lohse, a foreword by the editors, a bibliography of the honoree's writings (compiled by R. Brandhorst), and brief biographies of the contributors.

THE WORLD OF THE NEW TESTAMENT

S. ARAI, *Early Christianity and Gnosticism* (Tokyo: Iwanami Shoten, 1971), xvi and 402 pp. Bibliography.

Nineteen articles published in Japanese between 1963 and 1971 have been revised, and two others heretofore unpublished have been added to make up this volume. Under the heading "early Christianity" there are articles on the beginnings of Christianity, the so-called communal property system in the primitive church of Jerusalem, *Hebraioi* and *Hellēnistai* in Acts 6:1-6, the *Apocalypse of James* 44.10—63.33 as a source for the martyrdom of James the Just, and the development of educational thought in early Christianity. Under "gnosticism" there are studies on the Christian heresiologists' (especially Irenaeus') view of gnosis, Simon Magus and his traditions, the Barbelognostics and the Ophites, the teaching of Valentinus, the development and structure of the Ptolemaic myth, the discovery of the Nag Hammadi texts and their significance for research into gnosticism, *phōster* in the

Apocalypse of Adam, Sophia Christology in the *Apocryphon of John*, creation and ignorance in the so-called *On the Origins of the World*, the apostle Thomas in the ancient church, the *Gospel of Thomas* and its relation to the canonical Gospels, "Jesus" in the *Gospel of Thomas*, "Jesus Christ" in the *Gospel of Philip*, the Christology of the *Gospel of Truth*, the gnostic understanding of Jesus, and the essence and origin of gnosticism. Arai concludes that gnosticism came into existence independently of Christianity and in itself is not a Christian heresy. In a 21-page English summary there are a table of contents and a brief general introduction as well as abstracts of all the articles.

Archaeology, Israel Pocket Library (Jerusalem: Keter, 1974, paper), xi and 260 pp. Illustrated. Bibliography. Indexed. ISBN: 0-7065-1334-7.

Compiled from material originally published in *Encyclopaedia Judaica*, this book begins with M. Avi-Yonah's general article on the archaeology of Israel. The main part presents twenty-nine articles on major sites, of which the following are of most relevance to the NT field: Avi-Yonah on Caesarea, Capernaum, Jerusalem, Judean desert caves, and Samaria; N. Avigad on Jericho; Y. Yadin on Masada; F. F. Bruce on Qumran; and the editorial staff on Jaffa. Thirty-two brief articles on other sites, an annotated list of archaeologists, a glossary, and bibliographic information on the sites are also included. The publication is available free of charge from the nearest Israeli embassy or consulate.

R. A. BAUMAN, *Impietas in principem. A study of treason against the Roman emperor with special reference to the first century A.D.*, Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte, 67. Heft (Munich: Beck, 1974, DM 49), xvi and 242 pp. Bibliography. Indexed. ISBN: 3-406-00667-1.

After remarks on how treason and impiety came to be associated in Roman law and on the role of the *lex Cornelia de iniuriis* in that development, the study focuses on treason against the emperor in the period from the last decade of Augustus to Domitian. The admissibility of evidence from slaves, the noninvolvement of the *lex maiestatis* in occult practices, impiety against the emperors as *divi*, impiety against the emperor Tiberius, impiety against the emperors from A.D. 37 to 96, the relation between adultery and treason, and the abolition of charges of treason are discussed. Bauman concludes that "in the matter of treason against the emperor the Roman criminal law displayed a degree of ingenuity and flexibility never exceeded in all its long and varied career."

Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique. Des origines à Clément d'Alexandrie et Tertullien (Paris: Éditions du Centre National de la Recherche Scientifique, 1975, 120 F), 546 pp. ISBN: 2-222-01802-1.

This index lists references to the OT and NT citations and allusions found in patristic literature from the first two Christian centuries (including the apocryphal Gospels and Gnostic writings). Rather than relying upon the judgments of previous editors, a team of scholars based at Strasbourg (J. Allenbach, A. Benoît, D. A. Bertrand, A. Hanriot-Coustet, P. Maraval, A. Pautler, P. Prigent) has read through the relevant material anew. The volume consists of a foreword by Benoît, an introduction explaining how to use the index, a list of works cited, references to the editions used, and the index itself made with the help of electronic computers. Each entry in the index presents the biblical reference, the name of the patristic author(s) who cites it, and the reference to the text (book, chapter, paragraph, page, line) where the biblical citation or allusion appears.

A. BÖHLIG, *Das Ägypterevangelium von Nag Hammadi. (Das heilige Buch des grossen unsichtbaren Geistes)*, Göttinger Orientforschungen VI, Reihe: Hellenistica, 1 (Wiesbaden: Harrassowitz, 1974, paper DM 30), 163 pp. ISBN: 3-447-01626-4.

Building on the edition and English translation of the *Gospel of the Egyptians*

that the author has prepared along with F. Wisse and P. Labib, this volume presents on facing pages German translations of the Coptic document as it appears in Nag Hammadi codices III and IV respectively. In a 25-page introduction B argues that the work is a document of mythological gnosticism. Three tables illustrating the relationships of the various figures in the text are included. Brief notes are placed at the foot of the pages of the translations.

V. C. CORBO, O.F.M., *Cafarnao I. Gli edifici della città*, Pubblicazioni dello Studium Biblicum Franciscanum N. 19 (Jerusalem: Franciscan Printing Press, 1975, paper \$25), 224 pp., 8 color plates, 96 photographs, 25 figs., 19 folding plans. Indexed.

This volume describes the remains found during the excavations undertaken by the Studium Biblicum Franciscanum under Corbo's direction from 1968 to 1972. In the first part the octagonal church, the sacred precinct of the late Roman period, the settlement of the sacred precinct in earlier times, and a fragment of what may have been a cultic vessel discovered in the sacred precinct are discussed. The other two parts treat the building materials connected with the synagogue and the buildings in the several precincts of the city. General conclusions about the identification of the site, the origin of Capernaum, the continuity of its occupation, the development of the city in its various phases, and the identification of the house of Peter are presented. Nineteen folding plans of buildings complete the volume. E. Testa's volume on the house of Peter and S. Loffreda's on the ceramic evidence were described in *NTA* 18, pp. 261-262 and 19, p. 126 respectively. A. Spijkerman's study of the coins will appear soon.

S. DANIEL (ED.), *De Specialibus Legibus I et II*, Les Oeuvres de Philon d'Alexandrie 24 (Paris: Cerf, 1975, paper), lxviii and 395 pp.

After introductory sections on the content and composition and on the doctrine of *De Specialibus Legibus* I-II, the volume presents the Greek text and a new French translation on facing pages. Detailed outlines of each book's contents are also included. Explanatory notes are presented at the foot of the pages, and three longer notes are provided at the end of Book I. Daniel, who is the author of *Recherches sur le vocabulaire du culte dans la Septante* (1966) and is now honorary professor at the University of Lille and associate professor at the University of Jerusalem, is especially concerned in her notes with the relations between Philo's terminology and that of the Septuagint.

F. DECRET, *Mani et la tradition manichéenne*, Maîtres spirituels (Paris: Seuil, 1974, paper 9.90 F), 190 pp. Illustrated. Bibliography.

Included in a series devoted to describing the achievements and influence of great spiritual leaders throughout the ages, this volume begins with a sketch of the historical and religious setting in which Manicheism arose. Then there are major chapters on the lives of Mani, the Manichean gnosis, and the Manichean tradition. Decret, who is also the author of *Aspects du manichéisme dans l'Afrique romaine* (1970), concludes with remarks on the challenges posed by the movement in the past and present.

J. A. FITZMYER, S.J., *The Dead Sea Scrolls. Major Publications and Tools for Study*, Sources for Biblical Study 8 (Missoula: Society of Biblical Literature and Scholars Press, 1975, paper \$4.20), xiv and 171 pp. Indexed. LCN: 75-5987. ISBN: 0-88414-053-9.

This compilation of information about the Dead Sea Scrolls includes not only the list of sites where the texts have been found (Khirbet Qumran, Masada, Wadi Murabba'at, Naḥal Ḥever, Naḥal Ṣe'elim, Naḥal Mishmar, Khirbet Mird, and in a few instances the Cairo Geniza) and the full bibliographical titles of the major publications, but also guides to further material: bibliographies of the Dead Sea Scrolls, survey articles, other attempts to list the material, concordances and dictionaries for the study of the texts, secondary collections of Qumran texts, transla-

tions in modern languages, content outlines of the more extensive Qumran texts, and some of the important bibliography on selected topics of scroll-study or secondary literature about them.

J. A. FITZMYER, S.J., *Essays on the Semitic Background of the New Testament*, Sources for Biblical Study 5 (Missoula: Society of Biblical Literature and Scholars Press, 1974, paper \$6.30), xix and 524 pp. Indexed. LCN: 74-83874. ISBN: 0-88414-040-7.

An unaltered paperback edition of the collection of sixteen articles published in England in 1971 [NTA 16, p. 130].

J.-B. FREY, C.S.SP. (ED.), *Corpus of Jewish Inscriptions. Jewish Inscriptions from the Third Century B.C. to the Seventh Century A.D.* Vol. 1: *Europe* [1936], Library of Biblical Studies (New York: Ktav, 1975, \$45), 1-107, vii-cxlv, and 1-678 pp. Illustrated. Bibliographies. Indexed. LCN: 70-113486. ISBN: 0-87068-166-4.

This first volume of the *Corpus Inscriptionum Judaicarum* includes European inscriptions and texts regarded by Frey as Jewish as well as materials that concern Jews in any way at all. For each item there is a brief description, bibliography, photograph, transcription, and French translation. A 92-page introduction describes ancient Judaism, especially at Rome, in the light of the Jewish inscriptions. Indexes of Hebrew and Aramaic words, of Greek and Latin proper names, and of Greek and Latin common nouns are provided. The second volume was published in 1952. For this reprinting, B. Lifshitz has prepared an 87-page prolegomenon, most of which is addenda and corrigenda that can now be made in the light of more recent discoveries and scholarly research. A supplementary bibliography has also been included. The table of contents, which appeared at the end of the original publication, has been moved to the front in this edition.

J. G. GAGER, *Kingdom and Community. The Social World of Early Christianity*, Studies in Religion (Englewood Cliffs, NJ: Prentice-Hall, 1975, cloth \$6.95, paper \$4.50), xiii and 158 pp. Indexed. LCN: 74-28199. ISBN: 0-13-516211-4 (cloth), 0-13-516203-3 (paper).

This book explores the relevance of conceiving Christianity as a social world in the making for certain basic issues: the relationship between religion and social status, the enthusiastic character of the earliest Christian communities, their gradual transformation into a formidable religious and social institution, and the emergence of Christianity as the dominant religion of the later Roman empire. The author's approach is theoretical and comparative: theoretical in the sense that explanatory models drawn from the social sciences are used, and comparative in that much of the evidence for these models is based on studies of non-Christian religious movements. In his final chapter, Gager, who is also the author of *Moses in Greco-Roman Paganism* (1972), stresses the importance of the radical sense of Christian community (open to all, insistent on absolute and exclusive loyalty, concerned with every aspect of the believer's life) as an internal factor facilitating the ultimate triumph of Christianity.

M. HADAS-LEBEL (ED.), *De Providentia I et II*, Les Oeuvres de Philon d'Alexandrie 35 (Paris: Cerf, 1973, paper), 373 pp. Bibliography. Indexed.

Based on a thesis directed by M. Harl and defended at the Sorbonne in 1969, this study first treats the transmission of the text of *De Providentia*, its authenticity, the relationships and internal coherence of the Philonian treatises on providence, cosmology, and theodicy. Hadas-Lebel concludes that, for Philo, providence is the definition of the divinity in action and that Philo is strongly influenced by the older Stoic teachings on the topic. For the Greek fragments the text is taken

from K. Mras's 1954-56 edition of Eusebius' *Praeparatio Evangelica*, but elsewhere J. B. Aucher's 1822 Latin translation of the Armenian version is printed. On the pages facing these texts a new French translation is presented, and brief notes are placed at the foot of the pages.

P. D. HANSON, *The Dawn of Apocalyptic* (Philadelphia: Fortress, 1975, \$14.95), xii and 426 pp. Bibliography. Indexed. LCN: 74-76933. ISBN: 0-8006-0285-4.

This study aims to show "that the rise of apocalyptic eschatology is neither sudden nor anomalous, but follows the pattern of an unbroken development from pre-exilic and exilic prophecy. Outside influences (e.g., Persian dualism and Hellenism) upon this apocalyptic eschatology appear to be late, coming only after its essential character was fully developed." After introductory remarks on the background and setting of apocalyptic in Israel, there are major chapters on Isa 56-66 and the visionary disciples of Second Isaiah, the origins of the post-exilic hierarchy, and Zech 9-14 and the development of the apocalyptic eschatology of the visionaries. Hanson, who is associate professor of OT at Harvard Divinity School, has used material from his doctoral dissertation, presented to Harvard University in 1969. He has expressed some of his views on the topic in an article in *RevBib* [§ 16-377].

The Heritage of the Early Church. Essays in Honor of The Very Reverend Georges Vasilievich Florovsky on the occasion of his Eightieth Birthday, ed. D. Neiman and M. Schatkin, *Orientalia Christiana Analecta* 195 (Rome: Pontifical Oriental Institute, 1973, paper 10,000 L), 473 pp., plate. Bibliography. Indexed.

Of the twenty-four studies presented to Professor Florovsky, these are most directly relevant to the NT field: R. Renahan on classical Greek quotations in the NT, C. C. Richardson on the encratite and gnostic character of the *Gospel of Thomas*, F. F. Bruce on eschatology in the Apostolic Fathers, K. Froehlich on Montanism and gnosis, and G. W. H. Lampe on Peter's denial and the treatment of the *lapsi*. The other contributors are Neiman, H. Crouzel, P. W. Harkins, Schatkin, J. H. Crehan, E. L. Fortin, J. Daniélou, R. Arbesmann, W. H. C. Frend, J. Pelikan, G. H. Tavad, S. Prete, L. G. Jones and M. ó Coingeallaig, P. B. T. Bilaniuk, T. Špidlík, V. T. Bill, H. Chadwick, Y. Congar, and P. A. Chamberas. There is a photograph of the honoree, a preface by J. I. McCord, a personal appreciation by Pelikan, a bibliography of Florovsky's writings, and notes on the contributors.

Jahrbuch für Antike und Christentum 16•1973 and 17•1974 (Münster: Aschendorff, cloth DM 64, paper DM 58 each), 190 pp., 17 plates. ISBN: 3-402-07067-7 (cloth), 3-402-07066-9 (paper); 192 pp., 11 plates. ISBN: 3-402-07073-1 (cloth), 3-402-07072-3 (paper).

In volume 16 C. Colpe presents a survey of pagan, Jewish, and Christian traditions in the works preserved in Nag Hammadi Codex VII [§ 20-339]. A similar article by Colpe on Codex VI appeared in the 1972 volume [§ 18-1110]. The six other major articles are by J. Engemann (two items), K. L. Noethlichs, T. Klauser, E. Oberg, and I. Opelt. Fifteen book reviews, supplements to the articles in *Reallexikon für Antike und Christentum* on "fox" (by E. Diez and J. B. Bauer) and "goose" (by W. Speyer), and two reports on the work of the Franz Joseph Dölger-Institut are also included. In volume 17 Colpe continues his survey in other Nag Hammadi codices [§ 20-339], and G. Stählin presents a study on the image of the widow in the Bible with special reference to Lk 18:1-8 [§ 20-128]. The nine other major studies are by Engemann (two items), Speyer, Opelt, E. Dassmann, C. D. G. Müller, J. Bracker, V. Fàbrega, and H. Funke. There are also ten book reviews, a supplementary article on "Baruch" (by H. Schmid and Speyer), and two reports.

Jüdische Schriften aus hellenistisch-römischer Zeit (Gütersloh: Mohn, 1975, paper).

Band II: *Unterweisung in erzählender Form*. Lieferung 2: C. DIETZFELBINGER, *Pseudo-Philo: Antiquitates Biblicae (Liber Antiquitatum Biblicarum)* (DM 52), pp. 91-271. Bibliography. Indexed. ISBN: 3-579-03922-9.

Band III: *Unterweisung in lehrhafter Form*. Lieferung 2: A. H. J. GUNNEWEG, *Das Buch Baruch-Der Brief Jeremias*; E. JANSSEN, *Testament Abrahams*; N. WALTER, *Fragmente jüdisch-hellenistischer Exegeten: Aristobulos, Deme-trios, Aristeas* (DM 34), pp. 167-299. Bibliographies. Indexed. ISBN: 3-579-03932-6.

These two fascicles follow the pattern established in the five that have already appeared [NTA 18, pp. 256, 258; 19, pp. 282-283]: introduction, bibliography, German translation, and brief notes on the text. Dietzfelbinger sees the *Biblical Antiquities* as having been composed in Hebrew between A.D. 70 and 132 and as especially concerned with the significance of the Law after the destruction of the Temple. Gunneweg maintains that *1 Baruch* as a whole is a Greek work (i.e. even its component sources were in Greek) but argues that the *Letter of Jeremiah* goes back to a Hebrew original. Janssen discusses the relations between the long and the short versions of the *Testament of Abraham* and then presents translations of both in parallel columns. Finally, Walter offers a general introduction to the Jewish-Hellenistic exegetes as well as treatments of each individually.

Kirchengeschichte als Missionsgeschichte. Band I: *Die alte Kirche*, ed. H. Frohnes and U. W. Knorr (Munich: Kaiser, 1974, DM 49), xc and 472 pp., map. Bibliographies. Indexed. ISBN: 3-459-00772-9 (series), 3-459-00773-7 (Band I).

After a 66-page introduction by Frohnes on the history of Christian missions and church history, there are general statements on the early church's missionary activity by K. Holl (1912), H. von Soden (1924), W. H. C. Frend (1970), and E. Molland (1962), as well as articles on missionary preaching in the early church by H. von Campenhausen (1937), A. Adam, and G. Kretschmar. There are also contributions on the political and social factors in the early church's mission by R. Freudenberger, A. Wlosok, J. Vogt, H. Gülzow, and H.-D. Alten-dorf; on Christianity and ancient civilization by H. Dörrie (three items) and G. Ruhbach; and on contact and resistance in the course of the early Christian mission by A. Kehl, C. Andresen (1958), T. Klauser, K. Holl (1909), and G. J. M. Bartelink. There is also a 26-page bibliography by Knorr on the mission and spread of Christianity in the ancient world. H.-W. Gensichen has provided a brief preface, and a folding map illustrates the spread of Christianity through A.D. 500.

L. L. KLINE, *The Sayings of Jesus in the Pseudo-Clementine Homilies*, Dissertation Series 14 (Missoula: Society of Biblical Literature and Scholars Press, 1975, paper \$4.20), ix and 198 pp. Bibliography. Indexed. LCN: 75-1645. ISBN: 0-88414-050-4.

Originally prepared as a doctoral dissertation under the direction of H. Koester and presented to Harvard University in 1971, this study begins with a review of research on the Gospel material in the Pseudo-Clementine *Homilies*. Then the sayings of Jesus in the *Homilies* are examined under these four headings: harmonistic and conflated sayings, sayings based on a canonical Gospel, sayings based on the OT, and agrapha. Among the author's conclusions are these: (1) H. Waitz's theory of a source for the *Homilies* in a *Kerygmata Petrou* that used the *Gospel of the Ebionites* and its anti-Marcionite reworking (which had used Justin's lost *Syntagma adversus Marcionem*) must be seriously doubted. (2) A large portion of the sayings in the *Homilies* could easily belong to a single harmonized sayings source known to Justin (composed by him?) and other Fathers. (3) The study confirms the use of a harmonized sayings source, adds material to its content, and

illustrates the freedom with which a late 2nd- or early 3rd-century author could adapt the sayings of Jesus to his own purposes.

J. LECLANT, *Inventaire bibliographique des Isiaca (IBIS). Répertoire analytique des travaux relatifs à la diffusion des cultes isiaques 1940-1969*, 2 vols., *Études préliminaires aux religions orientales dans l'empire romain* 18 (Leiden: Brill, 1972, 80 gld.; 1974, 112 gld.), xvii and 191 pp., 21 plates; x and 276 pp., 28 plates, 2 folding maps. Indexed.

These two volumes present abstracts of 701 articles and books published between 1940 and 1969 that deal with aspects of the spread of the cult of Isis in antiquity. The items are arranged alphabetically according to authors, with the first volume covering A through D and the second E through K. Detailed indexes (62 pp., 103 pp. respectively) are provided. Photographs of many objects discussed in the abstracts are also included. In the second volume there are folding maps of sites in the Iberian peninsula and in the British Isles where objects connected with the cult of Isis have been found. Leclant has prepared these volumes in collaboration with G. Clerc.

J. LEHMANN, *The Jesus Establishment*, trans. M. Ebon (Garden City, NY: Doubleday, 1974, \$5.95), 212 pp. Bibliography. LCN: 73-81440. ISBN: 0-385-08291-6.

Published in German under the title *Die Jesus G.M.B.H.* (1972), this psychological-historical study of early Christianity revolves around what the author perceives as the essential tragedy: The man from Nazareth proclaimed the coming of the kingdom of God; instead, there came the church. The history of Christianity from Rabbi Jesus to Constantine is traced according to these categories: genesis, from faith to teaching, from teaching to church, from church to power, and from power to ideology. Lehmann, who is also the author of *Jesus Report* (1970), is a news feature editor at a large radio station in Munich.

J. LENZMAN, *Wie das Christentum entstand*, trans. H. Bentzien (Wuppertal: Hammer, 1974, paper DM 18), 299 pp. ISBN: 3-87294-063-5.

Translated from the Russian original, this study of Christianity in the 1st and 2nd centuries begins with a review of previous research (especially the Soviet contribution) and a survey of relevant Christian and non-Christian sources. Then there are chapters on the Roman empire in the 1st century and the socio-economic assumptions of Christianity, the ideological roots of Christianity, the genesis of Christianity, the Christian communities in the first half of the 2nd century, and Christianity in the second half of the 2nd century. Basing his views frequently on the writings of Marx and Engels, the author maintains that the Marxist critique of religion is not contradicted by the results of recent historical and theological research.

É. LEVINE, *The Aramaic Version of Ruth*, *Analecta Biblica* 58 (Rome: Biblical Institute Press, 1973, paper 7,500 L or \$12.50), xi and 146 pp. Bibliography. Indexed.

The author sees the Targum as reflecting the liturgical uses of Ruth for the Feast of Weeks and argues for a pre-Mishnaic and perhaps pre-Christian dating of basic elements in it on the basis of its sectarian rather than Pharisaic-rabbinic halakah, its simple and relatively undeveloped haggadah, and its inclusion of corporeal and anthropomorphic descriptions of God. Cod. Vat. Urb. Ebr. 1 (A.D. 1294) has been chosen as the base text because it "represents the best state of preservation, both etymologically and morphologically." An English translation and a pointed Aramaic text (with variants at the foot of the pages) are followed by a 70-page commentary based on the several extant manuscripts. In the course of the commentary, L tries to place the Targum in the broader context of Jewish

and Christian literature. There are appendixes on citations of Ruth in rabbinic texts and citations of Ruth in *Ruth Rabbah* as well as an index of themes in rabbinic literature relevant to Ruth.

L. I. LEVINE, *Roman Caesarea. An Archaeological-Topographical Study*, Qedem. Monographs of the Institute of Archaeology 2 (Jerusalem: Israel Exploration Society, 1975, \$12), 56 pp., 8 plates. Bibliography.

The purposes of this study are: (1) to bring together the archaeological data relating to the buildings, monuments, and communities of Caesarea; (2) to discuss the important historical and archaeological questions raised by these findings; and (3) to bring to bear pertinent literary sources and parallels from the Roman world at large that shed light on the history and function of the various structures at Caesarea. The major topics treated are the location and plan of the city, city walls, Sebastos as Caesarea's port, temples, theatres, sports arenas, aqueducts, other Caesarean buildings, monuments and colonnades, the Jewish quarter and synagogue, Christian buildings, and the necropolis.

J. MAGNE, *Tradition apostolique sur les charismes et Diataxeis des saints apôtres. Identification des documents et Analyse du rituel des ordinations*, Origines Chrétiennes I (Paris: 1975, paper 60 F), 239 pp. Bibliography. Indexed.

———, *Sacrifice et sacerdoce. Du dépouillement gnostique à la mise en commun des biens de ce communisme pratique à un capitalisme charitable de l'aide aux pauvres aux dons à Dieu des sacrifices matériels à l'offrande de la Passion*, Origines Chrétiennes II (Paris: 1975, paper 60 F), 219 pp.

The first part of the first volume aims at recovering approximately forty lines of Hippolytus' *Apostolic Tradition on the Charisms* in the glosses on the chapters on the charisms in the *Apostolic Constitutions* and to restore to his so-called *Apostolic Tradition* its true title of *Diataxeis* or *Statutes of the Holy Apostles*. In the second part the ritual of ordination is traced back through the NT period, when the bishop was not only elected by all the people but also ordained by the imposition of their hands or of those of the college of presbyters. The second volume starts from a phrase in the *Diataxeis* ("to offer you the gifts of your holy church") and studies the offering of gifts in the patristic writings, the *Diataxeis* and related works, and Latin and Greek liturgies. This offering is traced back to the style of common life described in Acts 4:32-35 and the total abandonment demanded of Jesus' followers. Then, there are chapters on the common life of the Essenes and the Therapeutae, the conditions of Christian salvation and the origin of common life, the birth of gnosticism from anti-Judaism and the birth of Christianity from the re-Judaizing of gnosticism, the development from community of goods to the offering of gifts and from the gnostic notion of renunciation to the Jewish notion of charity, and the choice of the sacrifice of Abel as the prototype of the offering of Christian gifts. The volumes are available from the author at 23 rue Lacharrière, 75011 Paris.

G. MAYER, *Index Philoneus* (Berlin—New York: de Gruyter, 1974, DM 158), x and 312 pp., folding chart. LCN: 73-81702. ISBN: 3-11-004536-2.

This index lists the whole of Philo's vocabulary, including proper names, as it appears in the four-volume *editio minor* of L. Cohn, P. Wendland, and S. Reiter (1896-1915). Each treatise has been given a code number. Thus, the entry "*synthronos* 4, 247" means that *synthronos* appears in *Legum allegoriae*, book 3, section 247. Each Greek word (except *alla*, *gar*, *kai*, etc.) is followed by a list of the passages in which it appears. Where the editors put a word in square or angle brackets, this is noted in the entry. No translations or contexts are provided. A folding chart listing the Hebrew and Greek equivalents of biblical names concludes the volume.

A. MERTENS, O.F.M., *Chronological Guide through the times round Jesus* (Jerusalem: Franciscan Printing Press, 1975, paper), 32 pp., 3 maps.

Covering the period from Pompey's occupation of Jerusalem in 63 B.C. to Titus' burning of the Temple in A.D. 70, this guide begins with general information (e.g. lists of Roman emperors, *legati* of Syria, high priests) and then presents a synopsis of the major events that occurred in the years under consideration.

J. NEUSNER, *Early Rabbinic Judaism. Historical Studies in Religion, Literature and Art*, Studies in Judaism in Late Antiquity 13 (Leiden: Brill, 1975, 76 gld.), xiii and 226 pp. Indexed. ISBN: 90-04-04256-3.

Eleven studies (all but one published previously) dealing with central problems in the formation of rabbinic Judaism and with the context in which it developed: the meaning of oral Torah with special reference to *Kelim* and *Ohalot*, the emergence of rabbinic Judaism after the destruction of the Second Temple [§ 17-746], the term "Pharisaic-rabbinic" Judaism [§ 17-1182], the rabbinic traditions about the Pharisees before A.D. 70 [§ 16-1073], the written tradition in Pharisaism before 70 [§ 18-1085], types and forms in ancient Jewish literature [§ 17-349], the demise of "normative Judaism" (1966), E. R. Goodenough's *Jewish Symbols* I-VIII (1963), Jewish use of pagan symbols after 70 [§ 8-742], Judaism at Dura Europos (1964), and Goodenough on psychology of religion (1965). The articles have been revised to avoid duplication and to remove ideas that the author no longer holds.

G. QUISPEL, *Gnosis als Weltreligion. Die Bedeutung der Gnosis in der Antike* (2nd ed.; Zurich: Origo, 1972, paper 16.80 Sw. fr.), 144 pp. Bibliography. LCN: 75-551099.

Based on lectures given at the C. G. Jung Institute at Zurich in 1951 and first published in that same year, this study begins with an evaluation of the significance of the Nag Hammadi discoveries. Then there are chapters on the *Apocryphon of John*; gnosis, Neo-Platonism, and Christianity; the fundamental doctrines of gnosis; Simon and Helena; Valentinus; and the myth of Valentinus. A four-page foreword and an updated bibliography have been added in this edition.

G. QUISPEL, *Gnostic Studies I*, Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul XXXIV,1 (Istanbul: Nederlands Historisch-Archaeologisch Instituut in het Nabije Oosten, 1974, paper), xiv and 239 pp.

Thirteen articles published in English, French, and German since 1947 are arranged under two major headings: Valentinian gnosis and the Jung Codex (nine items), and the Jewish origins of gnosticism (four items). They deal with the Jung Codex and its significance (1955), the original doctrine of Valentinus (1947), the concept of man in Valentinian gnosis (1948), the inscription of Flavia Sophe, the letter of Ptolemy to Flora (1948), gnostic man in the doctrine of Basilides (1949), *anima naturaliter christiana* (1951), the eternal image of man and encounter with the self in gnosis (1968), from *mythos* to *logos* [§ 18-1121], the gnostic *anthrōpos* and the Jewish tradition (1954), gnosticism and the NT (1965), the origins of the gnostic demiurge (1970), and some gnostic and Jewish views on the birth of the child (1973). In a six-page preface Q places the views stated in his articles within the context of recent study.

M. PANI, *Roma e i re d'oriente da Augusto a Tiberio (Cappadocia, Armenia, Media Atropatene)*, Pubblicazioni della facoltà di lettere e filosofia dell'Università di Bari 11 (Bari: Adriatica, 1972, paper 4,000 L), 295 pp. Bibliography. Indexed.

Concerned with relations between the Roman empire and the Parthian empire (Cappadocia, Armenia, Media Atropatene) in the half century between the defeat of Marc Antony and the accession of Tiberius, this study has seven major chapters: the dynastic plots for Armenia and the *reges dati* in the Augustan era, Media Atropatene from the Atropatides to the Arsacids, Archelaus of Cappadocia

and the growth and crisis of his patronage, the *motus oriens*, Zeno the king of Armenia and the plot of Archelaus, the *pax Tiberiana*, and Rome and the coronation of the king of Armenia. Throughout his study the author analyzes the relevant classical sources and places his own views in the context of modern scholarship.

M. PETIT (ED.), *Quod Omnis Probus Liber Sit*, Les Oeuvres de Philon d'Alexandrie 28 (Paris: Cerf, 1974, paper), 268 pp. Indexed.

The introduction deals with the authenticity and date of the treatise, its literary structure, the paradoxes surrounding the wise man's perfection, the schools and philosophical themes cited in the work, classical culture and Hellenistic themes, and the Judaism of the treatise. Petit sees Philo in this composition as at the first stage of his career as a writer and as using all the literary resources offered to him by a world taken with syncretism. The main part of the volume presents the Greek text (Cohn-Wendland, with some modifications) and a new French translation on facing pages, along with explanatory notes at the foot of the pages. Four lengthy notes are presented at the end of the book. This study is based on a dissertation directed by A. Dupont-Sommer at the Sorbonne.

F. SANDBACH, *The Stoics*, Ancient Culture and Society (New York: Norton, 1975, \$7.95), 190 pp. Bibliography. Indexed. LCN: 74-23247. ISBN: 0-393-04411-4.

After a sketch of the history of Stoicism and a chapter on its founder Zeno, this book presents an explanation of the Stoic system according to these categories: ethics, natural science, logic, fate and free will, and providence and evil. The remaining chapters deal with personalities of the earlier Stoa, the innovation of Panaetius and Posidonius, Stoics and politics, and the later Stoics. Sandbach, who is emeritus professor of classics in the University of Cambridge, seeks to write about the Stoics "as they were and to sketch their position in the ancient world." A chronological table situating the leading Stoics in respect to important historical events in antiquity is included.

C. SCHÄUBLIN, *Untersuchungen zu Methode und Herkunft der antiochenischen Exegese*, Theophaneia 23 (Cologne—Bonn: Hanstein, 1974, cloth DM 58, paper DM 52), 179 pp. Bibliography. Indexed. ISBN: 3-7756-1223-8.

A slightly revised version of a doctoral dissertation (directed by B. Wyss) presented to the philosophical-historical faculty at Basel in 1967, this study focuses on Diodore of Tarsus as the oldest accessible representative of the Antiochene school of exegesis and on Theodore of Mopsuestia as its most typical representative. There are chapters on the problem of an Antiochene mode of exegesis, Diodore's commentary on the Octateuch, the themes in a prologue to a commentary, Theodore's technique in writing commentaries, and a Christian *krisis poiēmatōn*. Schäublin calls attention to the debt owed by Antiochene exegesis to grammatical and philological traditions of an Alexandrian pagan character.

P. SCHULZ, *Der Autoritätsanspruch des Lehrers der Gerechtigkeit in Qumran* (Meisenheim am Glan: Hain, 1974, paper DM 64), 232 pp. Bibliography. Indexed. LCN: 75-569425. ISBN: 3-445-01190-7.

Prepared as a doctoral dissertation under the direction of E. Stauffer and presented to the theological faculty of the University of Erlangen-Nürnberg, this study of the Teacher of Righteousness in the Qumran *Hodayot* has five major sections: the "psalms of the teacher" as the self-witness of the Teacher of Righteousness, the self-assertions of the Teacher about receiving a special revelation, his statements about his struggle on behalf of the Torah, his statements about consolidating the covenant community at Qumran, and his claims of authority. Hebrew texts and German translations are presented in the course of the discussion. Schulz concludes that the Teacher considered himself as the *archiereus prophēteuōn*—as an eschatological figure uniting in his person the offices of prophet, high priest, and leader.

Scrolls from Qumrân Cave I. The Great Isaiah Scroll. The Order of the Community. The Pesher to Habakkuk (Jerusalem: Albright Institute of Archaeological Research and the Shrine of the Book, 1974, paper \$5.50), 82 pp.

This volume is in effect the second edition of *The Dead Sea Scrolls of St. Mark's Monastery* (1950-51). It consists of a five-page introduction by F. M. Cross and black-and-white reproductions of the color photographs of 1QIs^a, 1QS, and 1QpHab made by J. C. Trever shortly after the discovery of the scrolls. This student edition and a full color edition are available in the U.S.A. from the publications office of the American Schools of Oriental Research, 126 Inman Street, Cambridge, MA 02139, and in Israel from the Shrine of the Book, Jerusalem.

Symposium Syriacum 1972 célébré dans les jours 26-31 octobre 1972 à l'Institut Pontifical Oriental de Rome. Rapports et Communications, Orientalia Christiana Analecta 197 (Rome: Pontifical Oriental Institute, 1974, paper 14,000 L), 564 pp. Indexed.

Of the twenty-five studies published in this volume, those by H. Drijvers on orthodoxy and heresy in earliest Syrian Christianity and G. J. Reinink on the origin of the *Testament of Adam* are of most relevance to NT studies. The other contributors are A. De Halleux, I. Ortiz de Urbina, L. Leloir, J. Mateos, B. Gemayel, S. Brock, L. Abramowski, W. Strothmann, F. Gaffin, A. Guillaumont, J. Fiey, J. Martikainen, A. Klugkist, H. Husmann, E. Hambye, T. Arayathinal, J. M. Sauget, J. Leroy, A. Van Roey, J. Nasrallah, J. T. Clemons, R. Y. Ebied, and M. Guinan. Transcriptions of discussions follow some of the papers. There is a foreword by Ortiz de Urbina (secretary to the symposium), an introduction by I. Žužek, an allocution by Pope Paul VI, and a greeting by the Syrian patriarch of Antioch.

E. E. URBACH, *The Sages. Their Concepts and Beliefs*, 2 vols., trans. I. Abrahams, Publications of the Perry Foundation in the Hebrew University of Jerusalem (Jerusalem: Magnes, 1975, \$30), pp. i-xxii and 1-692 (vol. 1), 693-1076 (vol. 2). Bibliography. Indexed.

The aim of this work is to describe the concepts and beliefs of the Tannaim and Amoraim and to elucidate them against the background of their actual life and environment. After a sketch of previous research (e.g. G. F. Moore, I. Baer, L. Finkelstein), there are chapters on belief in the one God, the Shekinah and God's presence in the world, his nearness and distance (i.e. as omnipresent and dwelling in heaven), the power of God, magic and miracle, the power of the divine name, the celestial retinue, creation, man, providence, the written Law and the oral Law, the commandments, acceptance of the yoke of the kingdom of heaven, man's accounting and God's accounting, the people of Israel and its sages, and redemption. The notes, indexes, and bibliographies are presented in the second volume. The English translation has been made from the 2nd Hebrew edition (1971; 1st ed., 1969); for two reviews of the Hebrew version, see §§ 17-754r—755r. Urbach has taught at the Hebrew University in Jerusalem for many years.

V. J. WALTERS, *The Cult of Mithras in the Roman Provinces of Gaul*, Études préliminaires aux religions orientales dans l'empire romain 41 (Leiden: Brill, 1974, 80 gld.), xiii and 175 pp., 41 plates, 3 figs., 2 maps. Indexed. ISBN: 90-04-04014-5.

First prepared as a master's thesis at the University of Manchester, this volume begins by describing the sites of Mithraic sanctuaries in the Roman provinces of Gaul and goes on to discuss the dedicants of Mithraic monuments, Mithraic representations on pottery, and Mithras and the gods of Gaul (especially the conflation of Mithras with Celtic divinities). The second part is a catalogue of Mithraic inscriptions and monuments, with appendixes on rejected monuments and on Mithraic representations on pottery. Two folding maps show the locations of the Mithraic sanctuaries and the distribution of Mithraic finds in Roman Gaul.

S. ZEITLIN, *Studies in the Early History of Judaism*, vol. III. *Judaism and Christianity* (New York: Ktav, 1975, \$25), lxi and 485 pp. LCN: 72-5816. ISBN: 0-87068-208-3.

After a section on Jews and Judaism through the ages, several of the author's studies on NT topics are reprinted under the heading "dawn of Christianity": the crucifixion of Jesus re-examined (1941), the trial of Peter (1941), the trials of Paul (1942), the date of the crucifixion according to Jn (1932), the time of the Passover meal (1951) with C. C. Torrey's counter-argument for the Last Supper as a paschal meal (1952) and Z's rebuttal contending for its being an ordinary meal in Jn (1952), Aramaic Gospels in the synagogue (1942), G. Friedlander's *The Jewish Sources of the Sermon on the Mount* (Z's prolegomenon to the reprinting, 1969), the dates of Jesus' birth and crucifixion and the crucifixion as a libellous accusation against the Jews [§ 9-889], the duration of Jesus' ministry (1965), Judas of Galilee and Jesus of Nazareth (1918), Paul's journeys to Jerusalem [§ 12-270], Judaism and Christianity as fossil religions according to A. J. Toynbee (1956), and anti-Semitism (1945). In a 51-page introduction the author summarizes the 21 essays and discusses their significance. The first two volumes of Z's collected writings were described in *NTA* 18, pp. 130-131 and 19, pp. 127-128.

ADDITIONAL BOOKS RECEIVED

R. BERLINGER, *Philosophie als Weltwissenschaft. Vermischte Schriften*, Band I (Amsterdam: Rodopi, 1975, paper \$20), 240 pp. ISBN: 90-6203-188-9. Distributed in the U.S. and Canada by International Scholarly Book Services.

O. F. BOLLNOW, *Das Doppelgesicht der Wahrheit. Philosophie der Erkenntnis, Zweiter Teil*, Urban-Taschenbücher, Band 184 (Stuttgart—Mainz: Kohlhammer, 1975, paper DM 10), 175 pp. Indexed. ISBN: 3-17-002258-X.

G. H. BUIJSSEN, *Durandus' Rationale in Spätmittelhochdeutscher Übersetzung. Die Bücher I—III nach der Hs. CVP 2765*, Studia Theodisca, 13 (Assen: Van Gorcum, 1974, \$25), [18] and 267 pp., 2 plates. ISBN: 90-232-1146-4. Distributed in the U.S. and Canada by International Scholarly Book Services.

G. CROSIGNANI C.M., *La teoria del naturale e del soprannaturale secondo S. Tommaso D'Aquino*, Monografie del Collegio Alberoni 34 (Piacenza: Collegio Alberoni, 1974, paper), 102 pp. Bibliography.

S. CRYSDALE AND J.-P. MONTMINY, *La Religion au Canada. Bibliographie annotée des travaux en sciences humaines des religions (1945-1970)*, Histoire et sociologie de la culture 8 (Québec: Université Laval, 1974, paper \$10), viii and 189 pp. Indexed. ISBN: 0-7746-6687-0. Distributed in the U.S. and Canada by International Scholarly Book Services.

A. C. CUSTANCE, *Genesis and Early Man*, Doorway Papers, vol. II (Grand Rapids: Zondervan, 1975, \$8.95), 331 pp., 20 figs. LCN: 74-25347.

G. FRIEDRICH, *Chi è Gesù? Il messaggio del quarto evangelista nella pericope della samaritana*, Biblioteca minima de cultura religiosa 26 (Brescia: Paideia, 1975, paper 1,000 L), 61 pp.

S. GRILLO, *Vangelo secondo Barabba* (Turin-Leumann: Elle Di Ci, 1974, paper 1,800 L), 191 pp.

Herald Biblical Booklets (Chicago: Franciscan Herald, 1975, paper \$.95 each).

M. D. GUINAN, O.F.M., *Covenant in the Old Testament*, 51 pp. LCN: 74-31128. ISBN: 0-8199-0520-8.

C. STUHLMUELLER, C.P., *Reconciliation: A Biblical Call*, 67 pp. LCN: 74-34059. ISBN: 0-8199-0522-4.

W. WIFALL, *Israel's Prophets: Envoys of the King*, 72 pp. LCN: 74-31167. ISBN: 0-8199-0521-6.

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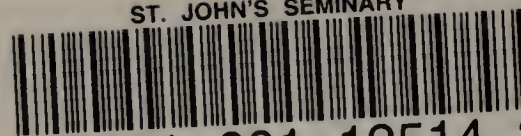
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